

THE CHRISTIAN CENTURY

A PRAYER FOR LIGHT

"Grant us the knowledge that we need
To solve the questions of the mind;
Light thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders thou has wrought of old;
Reveal thyself in every law,
And gild the towers of truth with holy
awe.

HENRY VAN DYKE.

CHICAGO

The CHRISTIAN CENTURY COMPANY

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The Christian Century

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THE REASON WHY.

For the benefit of those who are now,
for the first time perhaps, trying to in-
crease the circulation of the Christian
Century, it may be wise to restate briefly
what the paper is, what it stands for
and some of the reasons why it should
be welcomed in every Christian home.

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The Christian Century is a high-grade
religious paper, devoted to the interests
of the Disciples of Christ.

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clear type, and is highly illustrated.

It is free from all objectionable fea-
tures and holds up before its readers the
high ideal of a free life in Christ.

Every number of the Christian Century
is a broadside in favor of the plea for
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of pardon.

It is a veritable arsenal of facts for the
soldier engaged in the holy war for
souls.

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It stands for the Word of God as the
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Testament as the revelation of the mind
of Christ.

It stands for the conversion of the
world through the preaching of the gos-
pel of Christ.

It stands for a fuller recognition of the
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The Christian Century

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CHICAGO, ILL., SEPTEMBER 27, 1906.

No. 39.

EVENTS OF THE WEEK

The last trace of any claim that John Alexander Dowle may have had to the leadership of the organization he established was wiped out last week in the eyes of the law by the almost unanimous election of Wilbur Glenn Voliva, his more youthful opponent, as general overseer of the Christian Catholic Apostolic Church in Zion. Only an insignificant opposition was offered by Alfred E. Bills, a follower of the aged leader. Of a total of 1,919 votes cast, Voliva received 1,906, Bills 6 and 7 were defective. Since Judge Landis ordered the popular election of a head of the ecclesiastical body of Zion there has been not the slightest doubt of Voliva's selection, but the polling was necessary to satisfy the demands of the court. His decree has been withheld pending the result, and it is expected that it will be issued within a few days embodying the rulings of the opinion handed down three months ago, with the insertion of the final provision for Dowle's last days, a pension sufficient for his needs. Dowle, shorn of the last vestige of his spiritual and temporal power over the people of Zion City, delivered his parting message to the faithful in Shiloh house last Sunday afternoon. He expects to start for Mexico this week. He talked of his plans to return to Zion City next summer and build a great mansion for the coming of Christ and the dawn of the millennium, but said it was possible that the Lord might call him home before that time.

The public school is to be used as a weapon in the fight to prevent the spread of tuberculosis in Chicago. No stone is to be left unturned in the effort to detect every case of phthisis in the schools. No method is to be left untried which will safeguard the school children from the contagion. At a conference between members of the Chicago Board of Education and a committee from the Chicago Tuberculosis Institute a movement was started which is calculated to result ultimately in the establishment of an adequate system for protecting Chicago's army of school children from the white plague. It is the purpose, at the same time, to work no hardship on the child afflicted with the disease in its non-communicable forms. As a result of the conference these innovations are likely to be introduced into the school system: The establishment in every school building of a dispensary room for the examination of "suspects" and the treatment of cases. Separation of the tubercular pupils into two classes—contagious and non-contagious. The organization of a corps of visiting nurses to visit the homes of "suspects," dress open wounds, and report conditions to the board. It was pointed out that such a corps of nurses would render valuable service in reducing truancy by investigating all cases of illness and returning sufferers from minor complaints to the schools with all

possible speed. Regular inspection of all schools at stated periods by medical inspectors. Establishment of a system of surveillance for "suspects" and those suffering with the disease with a view to excluding the victims the moment their presence in the classroom becomes a menace to the other children.

Beginning with Oct. 1 American packers and meat producers must offer pure meat for sale or their products will be debarred from interstate commerce. As the

Meat Regulations.

final step in the enforcement of the meat inspection law, Secretary Wilson issued regulations governing the transportation of meat in interstate and foreign commerce. These regulations prohibit railroads or other common carriers from accepting for interstate shipment any meats not inspected by departmental inspectors and carrying a label marked "Inspected and Passed." With the issuance of these regulations it may be said the meat inspection law has entered definitely into operation. The regulations define a meat food product to be "any article intended for human consumption derived or prepared from any portion of the carcass of cattle, sheep, swine or goats, which when eaten is capable of nourishment or energy to the human body or repairing bodily waste." A mixture of which meat is an ingredient will not be considered a meat food product unless the meat contained therein is a definite and considerable portion of the mixture. But where such mixture is prepared in an establishment where inspection is maintained, the sanitation of the portion of the establishment in which it is prepared will be supervised by the department and the meat or meat food products which enter into the composition will be inspected.

Of more than fifty passengers hurled into the Cimarron river when the high bridge near Dover collapsed under a Rock Island train all have been accounted for excepting one man, an employee of the Forepaugh-Sells circus. The train was running at high speed to make up time when it approached the bridge at 8:30 a. m., Sept. 18. The engine was only a few yards from the bridge when the engineer saw that it had been bent and weakened by masses of driftwood driven against it by a swollen stream. He had just time to throw on the air and whistle for emergency brakes and jump before the engine leaped on to the bridge and in another instant plunged into the river and disappeared. The jar of the brakes broke the train just ahead of two heavily laden Pullmans. These stopped on the edge of a gap through which had plunged after the engine the baggage and mail cars, the smoker, and a day coach. Had the Pullmans plunged in on top of the other cars few on the train would have escaped alive.

In a most deplorable and disgraceful race war which raged for three days in Atlanta, Ga., with alternating periods of mob violence and quiet, several whites were killed and a larger number wounded and a score or more of negroes suffered death at the hands of mobs or were shot by officers. The trouble came as the result of an unusual amount of crime among negroes, culminating in four assaults last Saturday. News of the fourth crime of the day gave flame to popular feeling and mobs arose in several parts of the city. Innocent negroes on the streets and cars were seized immediately and killed. State troops brought quiet on Sunday, but again Monday night feeling broke out afresh. Two negroes were lynched and white officers who had arrested speakers at a negro meeting were attacked and rescued from the mob of negroes by state troops, only after many had been killed or wounded.

Race War in Atlanta.

Paul O. Stensland, the fugitive Milwaukee Avenue State Bank president, is back in his adopted country—a prisoner. He has come back to take his punishment for the crime which wrecked a bank implicitly trusted by the small depositors, who lost their hopes for a competence in old age in its ruin, which carried in its consequences suicide and death, which involved forgeries of the most startling character known in the history of American banking, and which now promises to go far beyond the limits first given to it and to involve many instead of a few in the penalties.

Nine deaths, the injuring of scores, and \$500,000 damage to property were caused by the explosion of a carload of dynamite on a track near the Southern Railway depot in Jellico, Tenn. The report was heard for twenty miles. Buildings were shattered in the business section of the town and nearly every pane of glass within a radius of one mile was broken.—Winston Churchill, the novelist, was defeated by the Boston and Maine railroad, which he set out to fight in his first practical experience with the politics he analyzed in one of his "best sellers." Charles M. Floyd of Manchester won the nomination for governor on the ninth ballot after the novelist had made a hard run for the honor. The strength he showed was the biggest surprise of the Republican state convention.—Crowded with passengers, the Scotch express, which left London Sept. 20, plunged through a bridge outside Grantham and over a steep embankment. The cars instantly caught fire. Half an hour after the wreck ten persons, all terribly injured, were extricated. Five of them died.—Several thousand Chinese water dwellers perished in a typhoon last week. The property loss will run into millions.

Briefs.

Train Plunges into River.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

EMOTIONAL REVIVALISM.

One of the notable weaknesses of modern revivalism is its exclusive sentimentality, the absence of instruction, and the constant appeal to emotion. It is a well known principle of human nature that emotional appeals are far more likely to find men than appeals to intelligence or the moral nature. The experimental religion, sometimes known as heartfelt religion, against which Alexander Campbell set himself, nearly a hundred years ago, was a predominant emotionalism which sought to teach the spiritual in man through appeals to his sensibilities. This itself was a reaction against the intellectualism and skepticism of the eighteenth century which immediately preceded it. Both the rational and the mystical have an important place in religion, the intellectual and the emotional are essential to its completeness, but these elements must never be taken separately and pushed to extremes.

It was charged against Mr. Campbell and his coadjutors that their theology was too intellectualistic. These early reformers, it was alleged, made their appeals to the logical understanding, they stressed a system of salvation with the chief emphasis on system. The objective, and hence the external and the sacramental, was the most prominent element in their religious conceptions. Some of the historical critics are inclined to the opinion that the Campbell movement would have been a very limited affair, indeed, but for the addition of the fervid evangelism of Barton W. Stone at an early stage of its history. It has been freely said that its intellectualism and legalism would have killed it but for the timely infusion of the emotional through the hortatory brethren of Mr. Stone. A Campbell reasoner and a Stone exhorter made a strong team in the evangelistic field, now pretty well supplied by the evangelist who preaches "first principles" and his singer who exhorts through the medium of sacred song. There is no doubt that these two elements in combination have been the strength of our evangelistic efforts.

All sensational evangelism is of the emotional type. And, while we have not generally erred in this direction, tendencies are sometimes manifest which indicate that we are not entirely out of danger of falling into it. Evangelists and others who make soul winning a business soon become aware of the power of the spectacular. There is a "yellow" evangelism which takes great pride in its knowledge of how to "run the show." There is always something exciting and attractive in a "boom." Auctioneering methods and the clever manipulation of multitudes of men keep up the interest, and work powerfully on susceptible people. The very presence of a crowd generates enthusiasm, and sustains an emotional interest in the meeting. It is difficult, under circumstances like these, for the emotive region in average people not to be more active than that of intelligent conviction. This fact finds illustration in the other fact that in great revivals half of the converts have from the start to be written off the books. Great pains must be taken to avoid the two extremes of

a cold intellectualism on the one hand and a fanatical zealotism on the other. Education and emotion, as the ground work of conversion, must be well mixed.

The fathers were right when they insisted that God makes His first appeal to the understanding. The mind must be enlightened, and action must proceed on the basis of intelligent conviction. "They must all be taught of God." "They that have heard and learned of the Father come unto me." Persons coming into the church without previous church experience or religious education are notoriously hard to hold, and generally worthless when held. The reason of this is not far to seek. If the training element has been eliminated, emotional changes are transient. The unconverted convert when the fires of emotion cease to burn quickly turns to cold embers. Character and permanent moral conditions cannot be built on foundations so insecure as this. More people perish from ignorance and a lack of training in the things of God than from deficiency of emotional susceptibility. It is not possible to make a Christian without teaching and training and a great deal of both. The educational element is fundamental and indispensable.

The utter worthlessness of much of our modern emotional revivalism in the making of permanent intelligent converts to Christianity is only known to a few ministers who have made the matter a subject of observation and careful study. In a thirty years' ministry the present writer has received nearly a hundred postal cards and letters from preachers and other Christian workers announcing the name and address of certain persons who had professed conversion at a revival service and expressed a preference for my church. I have visited these people in every instance where it was possible to find them. I have written letters to many of them and paid them numerous visits and spent much of my precious time in trying to bring them to the consummating act of obedience, and church membership, and in not one single instance have I succeeded! The emotional impulse that gave them a first little start towards the kingdom had died down before I could reach them, and their last state was worse and more hopeless than their first. I would fain believe that the experience of other ministers had been more fortunate in this respect than mine. This of course does not include persons who have made the confession in one of our protracted meetings, where the exception has always been the other way. With superior evangelistic conceptions and methods there is no excuse for our falling into extremes either way, and yet the claim can hardly be made that we have hit on a perfect balance between the two.

The ritualistic churches that repudiate conversion and rely wholly on educational and cultural methods are quite as much mistaken as the sects that overwork the emotions to keep up the membership of their congregations. The cutting out of conversion from one's religious program means the loss of power, and a definite experience; the omission of moral training and spiritual education spells the loss of the benefits of growth and permanence. The New Testament ideal combines the two, and towards the

realization of this all our efforts should be directed. J. J. H.

"THE STATE BUILDING AS THE CHURCH BUILT."

Dr. Graham Taylor in a recent number of the Chicago Daily News has a suggestive article called forth by the recent laying of the corner-stone of the new county building. He points out that the great buildings were formerly those of the church; but are now creations of the state. He finds, however, that the state with its courts of justice, schools, hospitals, asylums, is doing the work the church used to do. Religion he considers is not less strong than formerly; but much wider in its expression. It is unconfined to-day. It overleaps church bounds.

Dr. Taylor concludes his suggestive article with these words, which we fear are yet too advanced for the most of us:

"Our churches have one thing to learn from this religious development of the state and our civic organization another thing to learn from the church. To keep and increase their hold upon the people our churches must learn from the state how to be as public and no more private than the courthouse or the park; how to identify their worship with the ideals and aspirations not only of the one but of the many, not only of the individual but of the community; how really to serve not a class, much less a subscription list, but the mass; not a 'denomination,' but all the people. And the state has this to learn and to receive from the church: Worship is essential to ideals. It is worship, and is the highest recognition of what is worthiest and best for each and all. Power to realize ideals, in the individual or civic life, is spiritual and not material, is a force from within and above and not resident in mere organization. Essential to progress is it to identify self-interest with the service of others. To succeed, democracy must have the passion, the self-sacrifice and the power of religion." G. A. C.

THE CHICAGO IDEA

"That there is a scheme in process of incubation in Chicago to deflect the current reformation from the line upon which it was originally projected, and upon which it has fought its battles and promoted its work to the present time, and start it in a different direction, we firmly believe; and we feel called upon to give our reasons for this faith, and direct the attention of the brotherhood to the proposed deflection. We are not an alarmist, and are certainly free from all desire to do anyone an injustice; but we deem it expedient to present for the consideration of our people indications of dangers that seem to be looming up in the distance. It cannot be denied that we have fallen upon perilous times and it behooves us to be upon the alert, and note the approach of anything that threatens the integrity of the plea that we have made before the general religious community for nearly a century."

The above is from an editorial in the last number of "Briney's Monthly." We hasten to assure the editor there is no scheme in Chicago to deflect the movement, but a steadfast purpose to reflect

the spirit and mind of the fathers. If there were a "scheme" it would fall without any word of protest. But if there be vision of something better than we have yet attained, it may bear fruit. The editor finds fault with what he terms a "new speech" among us, as some Chicago writers have used "baptism by immersion" and the "mode of baptism." He is right in saying these terms are not scriptural; but our writers are not read by John and Paul and Peter; they are read by some who think there are different modes of baptism; hence we try to adopt the first requisite of good writing, viz., clearness.

We regard immersion as the only scriptural mode of baptism. Others do not. Thus in writing to them or conversing with them we shall remember that they do not and try and shape our language accordingly.

If we did not know that our worthy critic was a courteous gentleman, we would say that courtesy demands such practice. Let us go on to perfection, but we will make growth not by "schemes" but by grace. If with the incoming of God's spirit through modern education we find that the structure that our fathers erected begins to leak let us repair it. He is not most loyal to his father who keeps the old house just as his father left it, till it falls in ruin upon his head. G. A. C.

BRIEFS.

Last year the number of men in Y. M. C. A. class work increased ten per cent, or more than in any single year of the past; and it is now 36,826. They pay in tuition fees \$206,103.

Hereafter "artists" will not be permitted to sketch principals and witnesses in suits in English divorce courts, illustrated journalism will become less yellow, and the ordeal of judicial investigation and decree will become less trying for both innocent and guilty. It is a precedent American judges would do well to follow.

Miss Grace Emma van Norden, who died in Scotland recently from injuries received in a runaway accident the week before, was the daughter of a well-known New York banker. She left home and entered the Salvation Army several years ago, and had risen to high rank within it, serving at one time as General Booth's private secretary.

The Episcopal diocese of California, following the earthquake in San Francisco, has been made the recipient of a notable gift. The Crocker families owned a whole city block, upon which their palatial residences were built; but since the destruction of these homes the lots have been donated to the Episcopal church, and plans are on foot for filling the whole space with cathedral, clergy house, episcopal residence and similar erections.

Twenty-one years ago Bishop Hannington, an English missionary in Darkest Africa, was murdered by an African chief at the command of King Mwanga. This year the son of the murderer was baptized into the Christian faith by the son of the murdered bishop. Was there ever a better illustration of the conquering spirit of Christ?

In the twelve years, 1880-92, the per capita consumption of alcoholic drinks in the United States increased sixty-nine per cent. The rate of increase for the thirteen years, 1892-1905, was only nineteen per cent. Between the same periods there was a difference of only about two

per cent in the rate of increase in population. Thus the rate of increase in the last period was less than one-third of that in the first period, and this notwithstanding the arrival since 1892 of more than 6,500,000 immigrants, practically all of whom brought with them the habit of using alcoholic beverages, and who have unquestionably contributed in a large degree to increasing our national drink bill.

A DIFFICULT QUESTION.

Wallace Tharp, the esteemed pastor of the Central Church in Allegheny, strikingly expresses the feelings of many pastors in the following words addressed to his church:

"I will pronounce him a genius or her an angel who will devise some successful plan for making each member of a church feel the full weight of his responsibility and do his full measure of duty, and to keep this feeling and action up to the proper status quo.

"Almost all of us do our duty at times and in spots. We are spasmodic and sporadic. These conditions are not normal and are unhealthy.

"I am thinking of offering a premium for a suggestion as to the best plan for producing that calm, steady, persistent, enduring equipoise in Christian work and worship that will lift the spiritual and church level of all of us up to a higher and holier plane. I am at work upon such a plan; will you help me? Let me have your suggestions and make me happy and forever your debtor."

The remedy, Brother Tharp, may be found in having your members move to Chicago and breathe our spiritual ozone. Religious consumption is unknown here. We never grow weary in well doing. We love in the superlative degree. All of our experiences are those of the mountain top. Our revival is continuous. The newspaper remains unread while the Bible is eagerly perused. None of our members attend the theater or card parties; but are all found regularly at prayer meeting. We hear no conversation about the material things of earth such as money—we talk alone of the unsearchable riches of the Gospel.

There is a very marked difference between the lives of those in our church and the rest of the community. Throughout the whole city the word of any of our number is regarded as good as his note.

All our adults are to be found each Sunday morning in the Sunday school; and members coming from Allegheny are impressed and surprised to find that all our children are taught the scriptures in their homes. We do not confine ourselves to giving to the church a tenth of our income; but most give regularly a fifth; some a half. No schemes are needed to get money enough. Our treasury is always full; the missionaries are constantly astonished at our gifts.

We do not do as the Allegheny and Pittsburgh Disciples, leave our widows, orphans, sick or unfortunate to the lodges, but find our chief delight in lovingly remembering them with our gifts, for we are one family in Christ Jesus. We here believe that the Gospel with its manifold blessings is for the man who does physical work as well as for those who wear soft raiment. So you will find our churches crowded to the doors by those with horny hands. The common people hear us gladly.

So, Brother Tharp, send your consumptives to Chicago, for here is certain

health to the soul. And if the burdens of an Allegheny pastorate weigh too heavily on your soul come to this haven of rest where many faithful but prostrated pastors have regained their youthful buoyancy.

Of course there are about five thousand of us of whom the foregoing description is an unwarranted exaggeration. We have five thousand members in Chicago and ten thousand unattached Disciples.

G. A. C.

THE CHRISTIAN OPPORTUNITY IN SOUTH AMERICA.

Secretary Root's visit to South America and the Pan-American conference at Rio Janeiro have focused attention upon the political and material interests of the great continent that stretches from the Caribbean Sea to the Atlantic Ocean. A new era of development and expansion seems to have been begun. The building of railways and the commercial propaganda will go on more vigorously than ever before. As political conditions become more stable and a better understanding prevails between the different states, men in all parts of the world with money to invest will be alert to the opportunities in the South American continent.

Will the missionary enterprise hereafter be conducted with greater vigor? It will certainly not be the fault of that far-seeing student leader, John R. Mott, if it is not. He was in Rio Janeiro on his homeward trip from South Africa, while the Pan-American Congress was in session, and attended the reception given by the president of the Brazilian republic; was accorded a special interview with Mr. Root and met Minister Griscom and many leaders, both foreign and Brazilian, of the various Christian bodies working in Brazil; and he comes back to this country eager to help make the Christians of North America see that now is the day of opportunity throughout this, "the neglected continent."

Mr. Mott's first interest, naturally, is the Y. M. C. A., which already has branches in three cities, with able young men from this country as secretaries and with growing constituencies; but Mr. Mott is also closely identified with the work his own church (the Methodist Episcopal) is doing in South America, and interested too in that of the Presbyterian, the Church of England and the Protestant Episcopal church of this country. Able men are leading these and other Christian bodies, and they have much to show already for their labors; but only a beginning has been made, and Mr. Mott declares that the 70,000 young men who comprise the student classes of Latin America impress him as more neglected than any other student body of the world, not excepting that of Russia or the Iberian peninsula. "We have come to realize the full force and aptness," says Mr. Mott, "of the designation of South America as the neglected continent. Is it not our solemn duty to atone for generations of neglect?"—The Congregationalist.

THE HERO.

The hero is he who lives in the inward sphere of things, in the True, Divine, Eternal, which exists always, unseen of most, under the Temporary, Trivial; his being is in that; he declares that abroad, by act or speech, as if may be, by declaring himself abroad. His life is a piece of the everlasting heart of Nature herself.—Carlyle.

Echoes From India's Own Books

The Ramayana II.

After Bharat's departure Ram and Sita proceeded southwards. Many strange characters did they meet, ascetics who had performed severe austerities for ten thousand years or so, horrible demons in the modest raiment of the sheep, misshapen monsters "roaring horribly," views of Indra himself "seated in a wondrous car drawn by green horses up in the sky," ascetics who could leave off their limbs at pleasure, etc. Once they heard sweet music issuing from the depths of a lovely lake covered with lotus bloom, the seductive strains of Hindu sirens. The slaying of 14,000 giants was one day's work for Ram, at which time the sun himself was darkened by the clouds of Ram's arrows! One fugitive only escaped and sped to pour his "tale of woe" into the ear of the dreadful Rawan himself down in Ceylon. In revenge for this and incited on by his sister, once scorned by Ram, he decided to steal and carry away to his island home the lovely Sita of "golden complexion, moon-like face and lotus eyes." A rakshas or demon was sent to beguile Sita in the form of a beautiful "golden deer spotted with silver," with horns as with jewels set. She begged Ram to capture it for her and after carefully instructing his brother Lakshman to remain close by Sita he started in pursuit. Wearing by his attempts to capture the wonderful deer he shot it with a "flaming arrow" when it jumped "to the height of a palm tree" and cried out in dying in the very voice of Ram himself, "Ah, Sita! Ah, Lakshman!" They heard and Sita demanded that Lakshman go to Ram's aid. Lakshman did not wish to disobey Ram's strict command that he remain by Sita but her speeches growing cruel he left her. Sita was alone sitting in the doorway of their thatched woodland home, draped in yellow silk and of sorrowful countenance when Rawan, disguised as a pious mendicant, appeared before her. Sita was dutiful in attentions to the Brahmin, addressing him as "thou best of twice born ones." When he thought it the proper moment he appeared in his true form with all his ten heads and twenty arms, dressed in beautiful gold-hued apparel. He invited her to come to his palace to live in luxury, attended by five thousand maid servants. This preposterous servant-girl question was enough in itself to appal poor Sita and she indignantly refused, but he caught her by the hair and carried her off in his golden car. She cried to the sylvan deities to tell her husband of her abduction and the king of birds, though 60,000 years old, decided to rescue the fair lady instead of staying quietly at home to die of old age! He was worsted in the conflict and his bones, so-called, are still venerated in southern India where they were found. Sita dropped tokens by the way, her jewels and celestial flowers, her golden-hued drapery that her lord might trace her unwilling flight, but nevertheless she was helplessly deposited in Ceylon to listen to the wooing of ten tongues!

By Adelaide Gail Frost

Ram was crazed with grief when he returned and he called on all things to tell him where his love had gone; then in despair and anger he threatened to destroy "the three worlds" were not Sita restored. At last he found the dying king of birds, who told him the name of Sita's abductor. After making a funeral pyre for the huge vulture they started southward.

The golden ornaments and silken robe of Sita had fallen upon the camp of an exiled king whose bodyguard was of monkeys. He was called the King of Vanars and had a countless retinue of variegated monkeys! This exiled king formed an alliance with Ram whereby Hanuman, the son of the god of the winds, incarnated in a monkey, became a helper to Ram. Great were the experiences of Hanuman and the tricks he played on gods and demons were astonishing indeed! His shadow was caught by sea dragon and he was thus retarded. Hanuman speedily contracted his size, jumped into the dragon's mouth and gave her the toothache or some other internal discomfort, from which she died. When he reached Ceylon, or Lanka as it is called in India, he again contracted his dimensions, this time to the size of an ordinary cat, and entered the wonderful city of Rawan and then

the palace and finally the zenana itself bright with

"The crystal floor, the jeweled stair,
The gold, the silver and the shine
Of chrysolite and almandine."

He, however, did not find Sita in the zenana full of fair creatures but in an enchanting and enchanted grove guarded by "she-demons of monstrous shapes," some earless, some with ears that touched the ground, others one-eyed, or dog or swine-faced, a horrible guard! Hanuman saw despair written on Sita's still wondrously beautiful face, for Rawan being unable to win her was threatening to have her dished up as a feast for himself and retainers. She remained firm and fear of Indra kept Rawan in a certain subjection. Hanuman tried to get Sita to let him carry her off at once but her ideas of propriety would not allow of this, so he tried to think of some other way of effecting her escape. When he was discovered to be an envoy of Ram's a cloth dipped in oil was wound about his tail and fire set to it. Hanuman proceeded, however, to fire the capital of Rawan by leaping from house to house with his caudal torch and finally he made good his escape to the mainland, leaving poor Sita in her enchanted grove. He went to the Ram and related the story of Sita's imprisonment by the demon king.

CHILDREN.

Sunbeams from above!
From Heaven have you come
To this dark world of man,
To tell us that the sun still shines,
And cheer our hearts again.

Bits of Heaven's blue,
Fallen to earth's estate,
As messengers of love!
Thy message is, "The sky is bright,
Though clouds loom dark above."

Angels come from God!
In your hands lies the key
To eternal youth's bright door,—
A key of precious gold,
"Rejoice forevermore!"

Thomas Curtis Clark.

MISSIONARY DECLARATION.

The great University Place church in Des Moines, Iowa, supports two foreign and one home missionary, and is on a Living-link basis in State missions. Recently the following missionary declaration was submitted to the members of the church to be signed by them as a pledge of their continued loyalty to their missionary program:

To proclaim my fervent gratitude for personal blessings through Christ; to acknowledge that I am "debtor" to all men because of Heaven's "unspeakable" gifts to me; to avow my loyalty as one under the great commission; to be worthy the fellowship of Christ and His apostles and the martyr spirits of the ages; to be true as an American patriot having as

"my heart's desire" the salvation of my countrymen; to measure up to my privileges as a citizen of the world having fellowship with "every creature" and love for every land; to hold up my pastor's hands; to give true views of the mission of the church to all who come within its gates and to "lay by in store," as wondrous joys of Heaven, the "well done" of the Master and tributes of gratitude from those I have helped to redeem—I hereby declare myself in most sacred and prayerful sympathy with the world-wide missionary plans of the church and register my sober, though joyful purpose, to help in every way within my power to usher in the glad day when "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

The real test of the average man's Christianity is found, not in what he does in church, but in what he does out of church. The best evidence of the worth of the Christian religion does not lie in the eloquent sermons preached by her ministers, nor in the rapt attention of large audiences, nor in the large enterprises pastor and people may together carry on, but in the way individual men and women live at home, and in the way in which they deal with their fellow men in the shop, the store, the school and the court.—Reformed Church Messenger.

Dr. B. B. Tyler of Denver, Colo., desires the present address of Evangelist W. B. Rose.

At Home

A young friend recently wrote:

Strange the world about me lies,
Never yet familiar grown;
Still disturbs me with surprise,
Haunts me like a face half known.

In this world with starry dome,
Floored with gemlike plains and seas,
Shall I never be at home,
Never wholly feel at ease?

On from room to room I stray,
Yet my Host can ne'er espy,
And I know not to this day
Whether guest or captive I.

So, beneath the starry dome,
Floored with gemlike plains and seas,
I have never felt at home,
Never wholly felt at ease.

Many an older man than this writer
has never felt at home in the world.
Must we always be strangers here?

Our restlessness comes largely from
our determination to know the order of
the universe. Despair comes when we
cease to believe there is order. Peace
comes when we fully trust our world.

In our restlessness we are asking, Is
there a universe, or is there only chaos?
And if there is a universe, is it dual?
And if dualism is true, are mind and
matter eternally separate and independ-
ent? Or must this double nature of the
world be explained by the theory of par-
allelism, mind and matter being eternally
separated in essence, but as eternally in-
terdependent so that the existence of one
is possible only by coordination with the
other? Or, insisting that only monism is
thinkable, shall we make matter only a
function of mind; or shall we go boldly
with Haeckel and solve "the Riddle of
the Universe" by affirming that the
brain secretes thought as the liver se-
cretes bile, making matter the funda-
mental reality?

Chaos is an unthinkable suggestion to-
day; and the world is just as much re-
pelled by Haeckel's materialism. But
adopt whatever other philosophy one
must, the sublimity and beauty of the
universal order inspire the soul to seek
its full adjustment, to find its place in
the general plan; and this aspiration is
religion.

How to effect this adjustment is the
greatest problem of a man's life. Reli-
gion, therefore, is the fundamental ex-
perience. The place of religion in the
history of humanity convinces us that
the consciousness of superhuman and
supermaterial relationships is the funda-
mental characteristic of man. Our mod-
ern thought does not annul this con-
sciousness, but rather deepens and en-
larges it almost infinitely. Man, with all
the development of his individuality and
with all concession to the freedom of his
will, is yet significant as an individual
only as he comprehends within himself
the universal life; and the freedom of
the will becomes self-destructive unless
the individual will freely gives itself to
the glad service of the universal purpose.

"Our wills are ours, we know not how;
Our wills are ours to make them thine."

Great as man truly is, yet his exist-
ence at every moment is dependent on
a thousand agencies, known and un-
known, which have received their com-
mission to play through inter-stellar
space—which are not local but cosmic
forces.

Hence not the dread of these sup-
porting influences, but the joyful accept-
ance of their ministrations to our ex-
istence, is an essential element in a lib-
erating and redemptive religion. The
first necessity of a successful and happy
voyage is confidence in the ship and

her crew, upon whose seaworthiness the
traveler is absolutely dependent. But
we are more than travelers; we are
rather seamen, and must trust our ship.
Religion is this trust: it exists only in
caricature where confidence and happi-
ness are wanting.

In theological phraseology, we say
that we are saved by faith. Religion is
impossible to those who do not believe.
"Tis heaven alone may be had for the
asking," but it cannot be had without
the asking, without the belief that it may
be had. "Seek and ye shall find," but
no revelation comes to him who does not
confidently seek. The truly religious
man is the one who takes the universe
as an organism and not as chaos; who
brings his life into accord with the eter-
nal order; who realizes that he is not
the victim of a blind fate, but is aboard
a splendidly equipped, gloriously laden



President C. C. Rowlinson.

and divinely destined ship; who is con-
scious that his own will and emotions
and knowledge are brought constantly
into adjustment with the universal life.
Such a man realizes that he is not an
orphan in the world; he is at home in
the mansions of his Father.

Hiram, Ohio.

C. C. Rowlinson.

THE SCROLL—A DISCIPLE MONTHLY.

The Scroll is a new publication among
the Disciples, small but certainly frank,
earnest and somewhat racy. It strikes
one that each writer enjoyed producing
his own article. "That's a capital
phrase," I imagine was more than once
said in bringing forth the first number
of The Scroll. It is not, however, with-
out an atmosphere of great purposeful-
ness. Most great literature is character-
ized by a mingling of merriment and
madness.

The Scroll is mothered (very affec-
tionate) by the Campbell Institute, which
The Scroll tells us is composed of one
hundred preachers and teachers who
have been to the big schools and there
saw the light of the new theological day.
So now these modern seers "favor the
highest scholarship for ministers, open

and candid discussion of all vital prob-
lems, and the fullest possible fellowship
between all religious bodies." "Truth"
and "Freedom" appear on the motto-
seal of the institute. This may seem
academic, but as we unroll the mysteries
of The Scroll we find its author-work-
men, with their sleeves rolled up, for-
getful of the big schools, pitching right
into the thick of the fight. There will
be agitation as the result of the open-
ing of the mouths of these youths; but
as the old Scotch minister said, "You can't
do anything without agitation—not even
make butter."

The Scroll purports to champion the
early ideals of our fathers and not grovel
to any of the baser motives which it
thinks are powerful to-day in certain
quarters. It speaks out its Jeremiahs in
plain terms as this brief quotation from
the editor indicates:

"If the Disciples are in danger of ex-
clusiveness and sectarianism under the
influence of frontier life, uneducated min-
isters, mercenary publishing houses, and
an inordinate desire for numbers, then
there is needed some agency, having no
fear of editors' pens or popular clamor,
which will help to emphasize and realize
the earlier ideals and the ideals of the
great leaders of Christian thought to-
day."

H. D. C. McLaughlin in an article on
"The Disciples and Modern Culture"
writes without gloves—we all do—in
this fashion:

"A few years ago no bad dreams of
progress disturbed the sleep of the Dis-
ciples. Like Bagehot's ancients, 'they had
no conception of progress; they did not
so much as reject the idea; they did not
even entertain the idea.' But within the
last few decades certain adventurous
spirits have strayed into the freer atmos-
phere of university life. There they
came in contact with modern thought,
methods and ideals. They found that
truth is no respecter of 'Standard' edi-
torials or Campbell-and-Rice debates;
that evolution and higher criticism may
be handled by the devout without insula-
tion; that even the theology of Alexan-
der Campbell so far from being 'primi-
tive' was really an ingenious compound
of biblical phraseology, Lockian empiri-
cism, covenant theology and the 'per-
sonal equation.' Better than all, they
learned to respect the opinion of others
and hold their own in suspense."

And further the same doughty Scotch-
Kentuckian proceeds to throw light upon
the present status of liberty among the
Disciples in this manner:

"The question of liberty. This is the
gravest issue of all. Persecution is the
logic of dogmatism. Having decreed the
heterodoxy of the modern spirit it was
inevitable that the party of reaction
should set about dragooning it with
'apostolic blows and knocks.' Inquisi-
torial powers are arrogated; auto da fes
are celebrated in bourgeois and brevier,
and thus with 'bell, book and candle' are
evolution, higher criticism, new theology,
etc., about to be exorcised. Now the is-
sue here is preeminently a layman's ques-
tion, because it is the simple question of
freedom. Are we a free people, or are
we to have a creed thrust down our
throats willy-nilly by a few self-consti-
tuted dictators? If the latter, then let
us know it—the sooner the better; but
let us also know that thereupon our
whole history becomes a farce, where it
is not a contemptible falsehood. In
creedism there is consistency at least,

Of Interest to Citizens of the Kingdom

Henry A. Buchtel, Chancellor of Denver University and minister of the gospel in the Methodist Episcopal church, last night, September 20th, accepted the Republican nomination for the office of governor of Colorado. Chancellor Buchtel is a fine Christian gentleman. He is not a politician. He has been an unusually successful preacher and pastor, and is a successful teacher and administrator in Denver University. His nomination will appeal to the best elements in the State. It is difficult to forecast results in a political campaign; but the indications are that this noble man, this cultured Christian gentleman will be the next governor of Colorado. His election will be a victory of the better over the baser elements in the State, and this is in the interest of the kingdom of righteousness and peace.

"Workable Plans for Wideawake Churches" is the title of a book of something less than 350 pages from the brain and pen of Christian F. Reiser, D. D., pastor of Grace Methodist Episcopal church, Denver. Dr. Reiser has done an incredible amount of work in the preparation of this volume. If you are on the lookout for ways of doing things in your church this is the book you want. It has more plans than you can think of in a life time. The schemes seem to be workable, too. The author was called to the pastorate of one of the deadest churches in Denver and it is now one of the most active and vigorous congregations in the city. This book is not a record alone of Dr. Reiser's personal experiences. He seems to have "interviewed" almost every pastor in the United States who is worth interviewing. The following Disciple pastors were consulted: F. N. Calvin, A. B. Philpott, H. H. Moninger, C. R. Scoville, R. L. Thrapp, E. L. Powell, and J. M. Philpott.

Mrs. Barbara Ellen Kettles was buried

B. B. Tyler

this week from the South Broadway Christian church. Mrs. Kettles was born 62 years ago last month in Canada. She was a descendant of one of the 59 judges who signed the death warrant of Charles I of England. His name was Goffe. After Charles II came to the throne parliament branded Goffe and his companions as "regicides." Three of them came to America and were concealed in a cave near New Haven, Conn. Their graves are in that city. Mrs. Kettles was a great-great-granddaughter of this Judge Goffe. She was a helpful friend of the South Broadway church in its beginning. When Mr. Kettles died in 1887 he left \$30,000 in bank to his wife and acres of land on which now a part of Denver stands. When she had money she was liberal in its use in behalf of every righteous cause. Mrs. Kettles died in poverty. How uncertain is worldly wealth. "Make to yourselves friends with the mammon of unrighteousness." William Bayard Craig, her former pastor, delivered an appropriate address.

The South Broadway church had an extraordinary experience the past summer. The free will offerings of the people more than paid current expenses. During the months of May, June and July the receipts exceeded the expenses \$419.95. Since the first of May 50 persons have united with the church at the regular meetings of the congregation. We burned our mortgage last December. Since that time the church has been free from debt—the first experience of the kind in its history. It is now proposed to expend \$5,000.00 in putting our beautiful house of worship in good condition and in the purchase of a pipe organ. Those who are in authority say that these things will be done without placing a mortgage on the property. The people have a mind to work. There is not a rich man in the church. There

is only one who is even suspected. How many members? Don't know! They are so active can't count them!

The congregations of Disciples of Christ in Denver are in better condition than at any previous period of their history. There is, to begin with, perfect harmony. A simultaneous evangelistic campaign has been decided upon to begin in January. The Central church has a fine house of worship and is, practically, free from debt. Its missionary offering this year exceeded any offering in its history. This church uses the omnibus plan—that is, one great offering during the year to be distributed among the various interests of the church. The congregations are now united organically in what is known as "the Joint Board," for united, aggressive work. The Highlands church has a comfortable house, but has a small debt. The Berkeley church is free from debt, owns a parsonage, and is in a prosperous condition. The East Side church is moving toward the erection of a house of worship. The outlook is promising for the work of the Disciples in Denver and vicinity. The same remark may be made concerning the work in the State of Colorado.

Of course you have read "The Jungle," by Upton Sinclair. You have seen the news in the daily press also as to conditions in Packingtown. "The Jungle" is a horrible story. The things reported in the papers are revolting. I can hardly believe that, even in Chicago, such things exist as are placed before us in cold type. I do not wish to believe evil of my brother men—nor will I unless the evidence compels me to do so. Before rendering a decision I will at least hear what the accused have to say. You ought now to read "The Packers, the Private Car Lines, and the People," by J. Ogden Armour, a recent book from the press of the Henry Altemus Company, Philadelphia. This book is not fiction. Denver, Colorado.

but there is neither consistency nor honesty in crying freedom on the housetops and crushing it in the closet. For the Disciples freedom is not a desideratum merely, it is a necessity. If we are not free the farce is played out. 'Alas! poor Yorick!'

Mr. MacLaughlin is somewhat fearful that with the Disciples "Everybody works but—" theology; and thus pleads strongly for the appreciation of the spirit of progress in religion as in everything else.

C. C. Morrison has a very bright and suggestive article on "Essential Infidelity," which the writer makes to be bad character rather than wrong belief. He says:

"When the whole religious problem is carried down from the intellect into the region of the will and the heart, faith becomes effortful loyalty to the highest ideals one knows and infidelity becomes disloyalty to these ideals—a thoroughly ethical, not an intellectual matter."

And again:

"He was concerned, not in what they thought he was in His metaphysical relation to God, but in what He was to them. Whatever He was in Himself he desired above everything else to be recognized as their Master. The infidelity He decried was that of the pharisees whose

doctrines were fixed, final, and whose minds were closed to further truth. The childlike mind was his ideal, dependent, growing, capable of the surprises of new truth. He would welcome the earnest man's confession of doubt and disagreement with the same fellowship."

Mr. Morrison has got a hold of a truth and a profound truth and one that is making for itself a needed place in our modern thought; nevertheless the intensity of his disposition is inclined, as with our friend Bryan, to make a single truth, unsupported by modifying truths, complete in itself. So "Essential Infidelity" would have been more comprehensive in its viewpoint if the author had lived with it longer, till other phases appeared. The cat watches often many weary hours before the mouse ventures out. So must the theologian if he captures the whole of truth.

Besides these articles there are a number of short paragraphs bearing upon the problems of the Disciples. The name of the editor does not appear, but this note has place:

"The Scroll is published monthly by the Campbell Institute. Subscriptions, fifty cents yearly, for ten numbers. Address The Scroll, 5508 Kimbark avenue, Chicago."

The magazine carries no advertise-

ments. It is worthy of a good circulation.

G. A. C.

One of the most interesting biographical works of the year will undoubtedly be Bram Stoker's "Reminiscences of Henry Irving," which will be published by the Macmillan company this fall. Mr. Stoker was associated with the late actor for thirty years in the most intimate way, as friend and as business agent. He began to realize many years ago the demand that would undoubtedly be made on him for a biography of the most prominent actor of his time, and he accordingly took careful and voluminous notes of his intercourse with Irving. Few men in the last thirty years had a larger acquaintance with distinguished contemporaries than Irving, and Mr. Stoker's Reminiscences are full of amusing and characteristic anecdotes of such men as Gladstone, Disraeli, Tennyson, Sir Arthur Sullivan, Liszt, Sir Richard Burton and many others. Among the illustrations there will be portraits of Irving in all of the important characters he assumed in his long career.

Refinement creates beauty everywhere. It is the grossness of the spectator that discovers anything like grossness in the object.—Hazlitt.

Twenty-Five Years of Christian Endeavor

Henry W. Hunter

Look with me at an incident in the life of the King Amaziah of ancient Judah. You will recall that he had been on the throne but a short time until he was troubled upon every side by his enemies and by the heathen troops at Edom. The king decided to gather a large army together and make war upon them, and to so completely rout them that they would never bother him again. His armies are together, but he is afraid that he has not enough men, so he sends post haste to Israel and hires a large number of men for which he paid a goodly sum of money. At this juncture the prophet of the Lord comes to Amaziah and tells him that those troops must not be used and must be sent home, for this is the Lord's command. The king expostulates, bringing the argument that the money has been paid and he is going to get value for it, but finally he yields when he hears the words of God from the lips of the prophet, "The Lord is able to give thee much more than this." Let those words, young people of the Christian Endeavor, sink deep into your hearts and may they be the light whose rays shall pierce into the future and reveal to you a vision of larger and better things—"To give thee much more."

Twenty-five years of Christian Endeavor! Our Silver Jubilee! Yes, our silver jubilee, for the first thing we have learned during these 25 years is that—

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining."

The breezes that blow from the north are cool ones, making us think of the frigid zone; but there came from the north 25 years ago a breeze that was void of coolness, filled full of the warmth of cheerfulness; and with that breeze floated a cloud of enthusiasm the size of a man's hand, which has been dropping its showers of blessings ever since, and the cloud has not diminished but has grown larger and larger so that its blessings are world wide.

Twenty-five years ago a pastor needed help in his work; he saw that a vigorous campaign could only be had by his enlisting his own young people. He started in his humble little study the society which to-day encircles the globe with its band of consecrated young manhood and womanhood. The nineteenth century has been characterized as a century of discoveries and beginnings. We have harnessed the lightnings from the heavens and have made them to do our work; we have found the possibilities of the X rays and liquid air, and together with all this we have found out that consecrated young people can do something in the church circles. God came to the church amid all her victories and said unto her, "You have achieved great things, but behold I am able to do much more than this; take these young people and use them for me, for Christ and the Church." Who would have thought 125 years ago when Robert Raikes bribed the children of Gloucester with hot potatoes to go to his Sunday schools that there would be millions in these schools studying God's word. Not more than fifty years ago the Y. M. C. A. movement began its work in London and no man dared to even dream of its success among young men which we to-day can bear witness to. Who twenty-five years ago would have thought that one society

of young people would become 67,000 and that a few members should now number four million? But God fanned that breeze from the north and demonstrated again that he is able "to give us much more than this."

In the church at Portland, Maine, was a young man, a mechanic, who had recently come from old England. Dr. Clark tells us that he was a man of ordinary powers, such as you would find in any progressive young man. But he wrote a letter to his pastor in the old country and told him about the work that they were doing in that society at Williston church, asking his pastor to try this same thing at the home church. That was 18 years ago, but through the agency of the letter of this young mechanic God was able to accomplish wonders through Christian Endeavor in England, which shows us what men can do when thought is used. Young people of Missouri, I am asking you to use more thought in your work for Christ and the Church. Through the agency of a humble mechanic who used his brain God was able to give to England much more than they had. Think you that Christ needed no thought to carry on his work and to complete his daily program?

About the time that letter reached England a young man left the old town of Newburyport in Massachusetts where the second Christian Endeavor society was formed, for Amsterdam. His health was poor so he decided to take this voyage with his father, who was in command of one of the boats that went there. This young man was a Bible student, and along with his Bible he took his Christian Endeavor covenant and purpose. He was in Brisbane and while talking with a Baptist minister of that town he unfolded to him the home plan of holding and using young people in the church work. It did not take the brother long to see that this was the idea he had been looking for, and soon the first Christian Endeavor was formed in Australia. Again it shows to us what God is able to do. Christian Endeavorers assembled here, to do honor to your King, together with your thought, act. Action, as expressed by living deeds of sympathy, of mercy and of love, is the natural result of thought rightly directed.

We have no use for dreamers; we want hustlers. I remember hearing Dr. Wayland Hoyt, the great Baptist Endeavorer, in the London convention make this apt remark, that he hoped that Christian Endeavor would never become a society of "has-beens" or "going-to-bes," but that it would always be a society of "is-ers." So again has Christian Endeavor during these 25 years of action taught to the world that service must follow salvation. The Christian Endeavor movement has been characterized by service. Willing, genuine, whole hearted.

"We have been listening, Lord, for thee. What has thou to say to me?" and when we heard we acted. "Saved to serve" is our motto, for we try to be practical. In Secretary Vogt's last report as given at Baltimore he tells us of the more than 2,000 bright, cheerful services of song that were held in hospitals, missions, and prisons. He tells us about the barrels of goods sent to

mission points and the help given to the distressed of our cities. About clubs for boys, literature at depots, comforts to old ladies' homes and so on—everything in which we could honor our King has been tried and in the main has been successful.

Young people, will the past be reflected in greater glory in the future? I believe with my whole heart in Christian Endeavor. I believe that its future is a glorious one, yet I know that my dreams will only be realized as we learn the lesson that God tried to show Amaziah, the king, that we must make the future ourselves by service, "trusting in the Lord Jesus Christ for strength." My message is a personal one, one that must reach every heart. You, by whatever name you are known by men, must arise and shine. "Let your service so shine before men that they seeing your love for Christ may see Him through your service."

In the year 1885 a young missionary left the State of Connecticut and sailed for China, with the love of God strongly in his heart and a great desire to do something for the millions of the celestial kingdom. He had been trained for a little while in Christian Endeavor and his enthusiasm led him to start the work in China that same year, and the first society was formed outside of the U. S. A. And now all over that country almond-eyed worshipers are meeting in Christian Endeavor prayer service and working on Christian Endeavor committees. Oh, friends, God is able to do wonders, and he wants to use your enthusiasm for His work. They tell us that we have too much enthusiasm sometimes and we ask of them to tell us how whole-hearted service for the Master could produce anything less than enthusiasm. During our 25 years of service we have not been free from criticism, but our critics have never produced anything that has been worth while. Let us take Marlon Lawrence's motto and let us be "tremendously in earnest." We come to these gatherings and similar ones to get inspiration, to be enthused with what we hear and see to larger and better work. Enthusiasm is the fuel that keeps the fire blazing. Twenty-five years of Christian Endeavor and not be enthusiastic? No. We can plainly see that Christian Endeavor is a great teaching power, teaching us to use our thought in His service with wholeheartedness. But through all of its teachings Christian Endeavor has placed an immense value on the individual. We are too fond of thinking en masse; our society teaches us to put our individual effort into all that we do. It is this kind of effort that makes the nation's and the church's history a glorious one. God never commissions companies; he sends individuals.

But a new century is before us, another 25 years filled with months, days and hours in which to labor and pray. Twenty-five years gone—and all is well. Watchman on the heights of opportunity, tell us what is beyond?—only a wise man can say. But this we do know, that we must go forward. Dr. Clark, our beloved leader, through whose consecrated life we have been led on and on to greater richness, says, "That the past mercies call for new endeavors. That the past century can only be made se-

(Continued on page 867.)

Englewood Anniversary

The twenty-first anniversary of the organization of the Englewood Christian church of Chicago was celebrated by that congregation with appropriate ceremonies on September 23 to 24. The occasion was a most happy one in which many visiting ministers and brethren from sister congregations of the city joined in the special services.

The Englewood church was organized with ten charter members, September 20, 1885. The first meeting place was an up-

per room on 63rd street. Then the infant organization gathered in a school room on 63rd and Dickey streets where the Sunday school was organized, Nov. 15, 1885. After meeting for a time in Memorial Hall, a church property was purchased on Dickey street near 64th street, and a building erected. Finally the present location of the congregation was secured two years ago.



Charles G. Kindred, Pastor.

per room on 63rd street. Then the infant organization gathered in a school room on 63rd and Dickey streets where the Sunday school was organized, Nov. 15, 1885. After meeting for a time in Memorial Hall, a church property was purchased on Dickey street near 64th street, and a building erected. Finally the present location of the congregation was secured two years ago.

From the little group of ten members the church has been enlarged until it now numbers over 450 in membership. The Sunday school has over 500 and other departments of the church have had the same vigorous growth, especially since the congregation has been meeting in its present building.

During these twenty-one years of its history, with all the vicissitudes which are characteristic of struggling city churches, the congregation has been served by seven ministers, of whom on a former occasion a member of the congregation thus wrote: "So these have been our preachers: Cogswell the originator, Sharpe the eloquent, Belding the builder, Hayden the blameless, Haynes the sensible, Cantrell the silver-tongued, and Kindred the irrepressible. Kindred, who is like a clear, bright, health-giving day, breezy and full of sunshine. One must surely be a subject for a religious infirmity who does not feel better for the tonic of his heartiness and joviality."

The church owns property valued at \$50,000, almost free from any incumbrance. Three of its young men have given themselves to the ministry and two of the members, Herbert Parker Shaw and his wife, Lillian Chalman Shaw, are missionaries in Shanghai, China. Mrs. Shaw is the "Living Link" of the church in China. The church also supports the mission church at Chicago

Heights, and altogether gives about \$2,400 for other than local church enterprises.

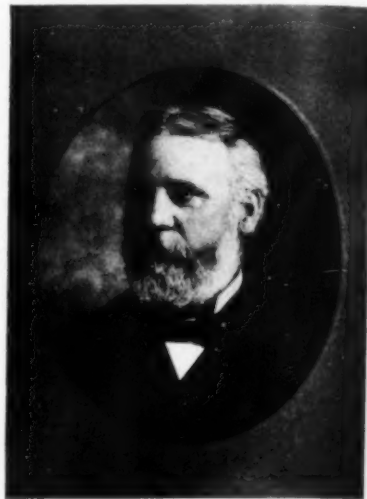
Ways and means are now being considered for the erection of a modern Sunday school building. The present accommodations for the school have become entirely too inadequate under the leadership of the superintendent, Prof. C. B. Jackson.

The celebration of the twenty-first anniversary which began Sunday morning, September 16, was in charge of a general committee of arrangements composed as follows: Orin Stanford, chairman; G. A. Meek, secretary; E. J. Davis, F. J. Longdon, W. C. Pearce and W. P. Keeler.

There were four special services on Sunday. At 10:30 a. m. the communion service was held, which was followed by an interesting sermon on "The Fundamental Characteristics of the Apostolic Church," preached by Marion Stevenson, State Bible School superintendent. At 12:15 Sunday school rally services occurred in which short addresses were made by W. C. Merritt, Sunday school field worker of Seattle, Wash., and H. H. Moninger of Cincinnati, O. Banners were presented to thirteen Sunday school classes by Superintendent C. B. Jackson because they had all members of individual classes accounted for. Mr. W. C. Pearce, international teacher training superintendent, presided over the Sunday school workers' session at 3:30 p. m. Music was in charge of Prof. S. H. Meyers. Addresses were made by W. C. Merritt, H. H. Moninger, Marion Stevenson and W. C. Pearce. The young ladies' class sang in this service. At 7:30 p. m. the program was as follows: Sunday school Missionary session; Charles G. Kindred, pastor, presiding; music in charge of Prof. S. H. Meyers. Children's chorus and song service; 8:10—the Sunday School in Home Missions, H. H. Moninger; 8:20—The Sunday School in World Wide Missions, A. McLean, secretary of the Foreign Missionary Society.

On Monday the celebration as continued in three services: 2:30 p. m.—Session of Christian Women's Board of Mis-

sions, Mrs. S. J. Russell presiding; music by quartette; address, Dr. Mary Longdon, C. W. B. M. Missionary from India; solo, Miss Edna B. Wilder; History of Local Auxiliary and Future Aims, Mrs. A. B. Cole. 5:30 p. m.—Reunion social. 6 p. m.—Supper, served by the Ladies' Aid Society. 8 p. m.—Charles G. Kindred presiding; music, led by Class 43; duet by Mr. and Mrs. Dana Mitchell; organist, Mr. George Willis Webb; lecture on Alexander Campbell, A. McLean,



J. H. Garrison.

secretary of the Foreign Christian Missionary Society.

Tuesday afternoon occurred the session of Ladies' Aid Society, Mrs. N. C. Hammond presiding. Program: Violin solo, Mrs. Gertrude Ranstead; reading, "The Ladies' Aid," Mrs. Ella C. Norman; address, Charles G. Kindred; duet, Misses Mame Baldwin and Edna B. Wilder; report of Society, Mrs. C. B. Jackson.

Geo. A. Meek presided over the meeting at 4 p. m., when Mrs. M. A. McNeff gave a historical review, Mr. and Mrs. Mitchell sang and readings were well rendered by Mrs. J. M. Evans and Miss Fern McClelland. Mrs. McCracken gave some interesting reminiscences of earlier days. Evangelist Snodgrass of Valparaiso, Ind., had charge of the music.

At 5:30 p. m. a reception to visitors was held. Dinner was served by the ladies at 6 o'clock. At 8 o'clock came the closing session. The minister, Charles G. Kindred, presided. Music was furnished by the choir, assisted by Mr. Herbert F. Rich, as chorister, Mr. George Willis Webb, organist, and Mrs. Daisy Clemmons Judson, soloist. The feature of the evening was an address by Dr. J. H. Garrison of St. Louis on Christian Union. In dignity and enthusiasm this service came as a most fitting climax of the celebration. Dr. Garrison's address took high ground in a program for the Disciples of Christ and rang with all the enthusiasm of one who has known many years of our progress through which, with gladdened heart, he has watched the brightening day of Christian union.

To read without reflecting is like eating without digesting.—Burke.

Better a little chiding than a great deal of heartbreak.—Shakespeare.



H. H. Moninger.

LETTER FROM THE CONVENTION CITY.

Dear Brethren:

As the time approaches for the great meeting in Buffalo there are some matters that need to be emphasized to you. We have tried through the kind co-operation of the papers of the brotherhood to keep you informed as to the preparations being made in Buffalo for your convenience and comfort. I can only assure you that nothing has been left undone which will make for the interest and pleasure of the visitors. Buffalo is

need miss any part of the program for sight-seeing. If you stay away from any session you will miss something which you will regret.

We propose to make this convention the beginning of the great centennial campaign which is to reach its climax in Pittsburg, 1909. If you are to be in line for the centennial you need to attend the convention in Buffalo. The boom is to be launched here.

The music of the convention is to be exceptional. Two quartets, noted soloists, congregational singing, besides the daily recitals upon the great Pan-American organ by Prof. Kaffenberg.

Two ideas have been prominent in the minds of the committee in making all arrangements down to the last mechanical detail, patriotism and world-wide missions.

We shall not be indifferent to the natural desire to see the beauties and attractions of our city and the Falls, but we shall make the convention proper the center of interest and attraction.

The Communion Service for Sunday afternoon is arranged according to the best judgment of men who have had years of experience in this important service at our convention. This will be "the great day of the feast."

The reform mayor, J. N. Adam, will give an address of welcome on Saturday evening. As Mr. Adam will undoubtedly be a candidate for governor of New York State he will be an unusually interesting figure at this time.

What shall I say of the fine new exhibit of the Foreign society which will be shown at Buffalo; of the exhibits of the C. W. B. M. and the Home society; of the college rally room of the college banquets and reunions; of the sights in this beautiful city; of the trolley and auto rides made cheap within the reach of all; of the special excursion to Niagara Falls with its many special privileges; of the possible trips to Toronto, Olcott Beach, Rochester, and down the lakes and the St. Lawrence?

If you do not get your money's worth at Buffalo it will be through lack of capacity on your part.

Instructions to Delegates: Buy your ticket; get on the train; say to the conductor, "Put me off at Buffalo." When he puts you off our arms will receive you and we will do the rest. After you arrive in Buffalo you are our guests and we will take care of you ALL THE TIME.

Fraternally,

R. H. Miller.

Buffalo, Sept. 20, 1906.

THE LAST CALL.

Heed this call or you are too late for this missionary year. The books of The American Christian Missionary Society close September 30th. Our receipts lack a little of being equal to those for a like period last year. However, nine hundred churches which contributed liberally last year have not sent a dollar this year. If they rally to our support in these last few days, we can report at Buffalo the greatest amount in our history. Send the offering at once. Or telegraph us by the night of September 30th, the amount you will send the next day. You can help us win a glorious victory. Send all money to The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

BUFFALO CONVENTION MUSIC.

We desire the names of 1,000 persons who will attend the Buffalo convention Oct. 12-18, who will sing in the Grand Convention Chorus with the Great Pan-American organ.

We will mail in advance a copy of "Sing Unto the Lord," by Vance, a grand chorus anthem which will be used in an evening's program. Likewise a program of convention and a chorus badge will be sent in advance. Pastors, tell your church singers, and urge them to attend. We expect 1,000 names by Oct. 1. Send names to W. E. M. Hackleman, Indianapolis, music director of the convention.

A. B. Kellogg,
Chairman of Music Com.

Rest is the sweet sauce of labor.—Plutarch.



W. C. Pearce, International Teacher Training Superintendent.

a convention city and you will find everyone interested in the welfare of the delegates while you are in our midst.

We have been careful to secure only the best homes for your entertainment. Five thousand people can be entertained within walking distance of Convention Hall. This will be a great convenience to you.

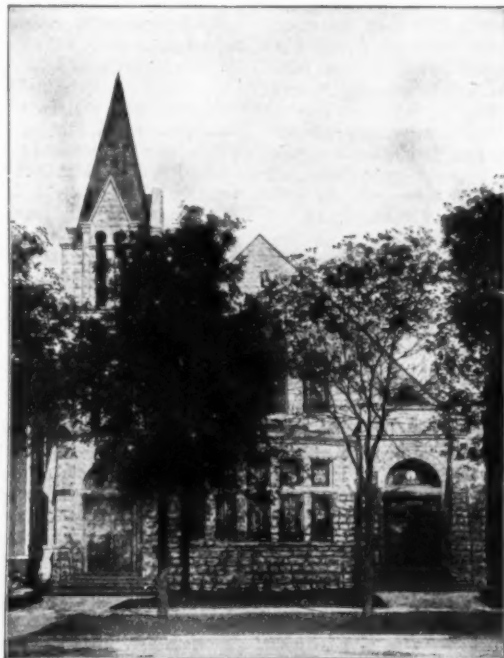
With few exceptions breakfast will be served in the same house where the delegate is lodged. We are preparing a card of information for each visitor telling of the cafes and restaurants where meals are served at reasonable prices. These places we can recommend.

Hotels and boarding houses are to be found in abundance and good rates will be made to delegates.

From the hundreds of homes that have been offered the entertainment committee has selected a limited number which are known to be especially desirable because of location and the social standing of the hosts. These places are situated upon the beautiful residence avenues and offer every convenience and comfort to the delegate. Of course such places are not opened at regular rates. Such accommodations can be had, however, at \$1.25 for lodging and breakfast.

We desire to have each of these fine homes occupied by delegates for reasons which are palpable. Let applications for these accommodations be made at once in advance. Let me urge upon you that you register at once on arrival in the city that your entertainment may be provided for without delay.

Come for the first sessions of the convention and stay until the end. The whole program is worthy of your attention. Special arrangements for side trips will be made so that no delegate



Englewood Christian Church, Chicago.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

J. F. Grissom and his congregation in Elvins, Mo., united with the Methodist church in their services Sunday evening, Sept. 16, when H. R. Singleton, the presiding elder, was in the pulpit. This was done in recognition of the kindly co-operation of the sister congregation in a recent meeting held for our brethren by E. T. McFarland of St. Louis.

William Price is in a short meeting at Milo, Ill., where C. R. Mitchell is the earnest preacher.

H. H. Jenner has resigned at Washburn, Ill., after a very successful pastorate of over two years in which the church has grown numerically and the missionary offerings have trebled, reaching a total of nearly one thousand dollars the past year.

Ben L. Mitchell, well known as one of our most successful ministers in England for several years, will soon leave Joliet, Ill. He has done a remarkable work there in clearing up the saloon situation and compelling a conformity to law. He has not reached a decision as to his next pastorate. The church which secures him will be fortunate in getting a capable leader and strong preacher.

One of the greatest opportunities presented to the Disciples is in the new mission at Freeport, Ill., thanks to the energy and devotion of O. F. Jordan of Rockford. The sanitarium there, which the generosity of Dr. White makes possible as one of our benevolent enterprises, makes the field an important one. The brethren have a pastor in sight.

The church at Eureka, Ill., gave one hundred and forty slum children from Chicago a two weeks' outing. The pastor, A. W. Taylor, testifies that the benefits were reciprocal. It did those who gave these little folk the outing as much good as it did the children. Few recognize perhaps the opportunity presented in such an easy work of benevolence.

John R. Ewers completed his first year's work as pastor of the First church in Youngstown, O., on Sept. 16, and was unanimously called for the next two years with an increase of \$300 a year in salary. His labor in his ministry has been so untiring that not only has his own church work been successful, but he has also taken place as one of the most able and progressive young men interested in every good work of that city of seventy thousand people. The church now has a revised roll of eight hundred members, a great Sunday school under the superintendency of John Warne, and a large chorus choir directed by Prof. Dana. Special musical programs one Sunday evening each month will be an interesting feature of the church life during the year. All departments of the church are growing.

Herbert Yeuell and W. E. M. Hackleman are in a great meeting with J. J. Castlebury, minister, and the First church in Union City, Tenn.

The church in Paris, Ill., wants a young man as an assistant pastor to take charge of the music of the church, and do special Sunday school work. He will be employed full time. Address the pastor, Finis Idleman.

The corner stone of the new church building being erected by the Third church at Youngstown, O., was laid on

Sunday afternoon, Sept. 16, with impressive ceremony. F. D. Draper, the minister, was assisted in the services by John R. Ewers, pastor of the First church; W. S. Goode, pastor of Central church, and John E. Pounds of Cleveland, who made the principal address. The Third church was organized in 1900 with sixty members and now has a membership of two hundred. Their new building, which will cost \$10,000 when completed, is one enterprise which gives evidence of the prosperity of this congregation under the efficient leadership of the present minister, F. D. Draper.

The Board of Church Extension is just in receipt of an annuity gift of \$2,000 from a friend in Illinois. Others should remember Church Extension by annuity gifts during the months of September and October, thus helping us to raise our \$100,000 for this year. Up to Wednesday, the 19th, the receipts for September are \$1,631.58 ahead of last year's. Remember that offerings should be taken in October if they cannot be sent in September. Remittances should be promptly made to George W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

W. B. Harter is faithfully attending to his duties as an outpost preacher at Lead, S. D., where he is the only preacher of the Disciples in the Black Hills. J. E. Lutt, gospel singer, is assisting him at present in a meeting which has growing interest and increasing audiences.

R. H. Newton, minister in Normal, Ill., has almost completely recovered from his attack of appendicitis and is able to be in his pulpit again. During his illness G. M. Goode preached very acceptably for the Normal congregation.

This month witnessed another manifestation of the missionary zeal of the First church in Akron, Ohio, by another great offering for Home Missions of about \$1,000.

C. A. MacDonald entered recently upon the third year of his ministry with the Fourth church in Akron, O. The new year begins most auspiciously. Of two young men who will go from Akron to Hiram College this month to study for the ministry, one is Bro. MacDonald's first convert—his Timothy. Why not the centennial aim of a Timothy for every strong preacher among the Disciples? Bro. MacDonald's pulpit was occupied Sept. 9, by J. J. Cole. He is an able evangelist and may be secured for a meeting or two. Address J. J. Cole, Millersburg, O.

I. H. Durfee is getting hold of the work at the Broad Street church in Akron, O., and planning for a vigorous fall campaign.

Castle Inn has been chosen as headquarters for the accommodation of the Ohio delegates at the Buffalo convention. It is a family hotel, without bar, within ten minutes' walk of Convention Hall. Special rates of \$1.75 and \$2 per day have been secured. Rooms should be reserved in advance. Write direct to the hotel or to S. H. Bartlett, Cleveland, Ohio.

On Sept. 30, James A. Brown will be ordained to the ministry at the Central church at Warren, O., where J. E. Lynn ministers. Mr. Brown is a Warren young man who graduated at Hiram last spring, and is now located at Hartford,

Mich., where he enters upon a ministry which gives promise of great usefulness.

F. J. Longdon, Jr., of Chicago, has gone to Pittsburg, Pa., to accept the pastorate of the Beach View church in a suburb of that city.

The revival meeting in Gas City, Ind., held by Evangelists O. D. Maple and J. Ross Miller is creating unusual interest and drawing large audiences. Evangelist Maple spoke in the Adventist church in Jonesboro, Ind., last Sunday afternoon.

The Wabash avenue church of Akron, O., held a Bible School rally Sept. 9, which was addressed by Hon. A. R. Weber. A. F. Stahl is the pastor of this wideawake congregation.

The Second Christian church of Johnstown, Pa., is making careful preparations for their coming meeting, which begins Sunday, Sept. 30, with Clarence Mitchell as evangelist and W. Z. Replogle as singer. The meeting is being extensively advertised, and the members are making a religious canvass of the section of the town reached by the church. A splendid interest is being manifested by the membership and everything points to a very successful evangelistic effort.

Percy Leach began the sixth year of his ministry in Iowa City, Iowa, this month. He and his church are in a two months' evangelistic campaign. Tent meetings are being held now in the country and, beginning Oct. 14, C. C. Morrison will conduct revival meetings in the church.

The church in Apache, Okla., dedicated a new church house Sept. 9. J. M. Monroe of Oklahoma City had charge of the services. The indebtedness was \$450, and \$582 was given at the dedication.

Norris Winterowd, one of our valuable laymen, died recently at Lawrenceburg, Ind. For many years he was one of the most earnest supporters of the church in Shelbyville, Ind. Five years ago he moved to Lawrenceburg, where he continued his activity as an officer of that congregation. J. D. Garrison, pastor at Lawrenceburg, preached the funeral sermon in the church at Shelbyville.

The churches of Hutchinson, Kan., held a great simultaneous temperance rally last Sunday. Among other speakers representing the Disciples as D. H. Shields, who made two addresses.

The church at Niantic, Ill., is preparing for a meeting in October. J. Will Walters will do the preaching and Charles E. McVey of Benkelman, Neb., will have charge of the music.

The First church in Danville, Ill., for which J. H. Smart has been pastor, is installing a new pipe organ.

The church in Armington, Ill., for which John C. Lappin ministers, will hold a revival meeting beginning in November. The most ample preparations are being made for a successful meeting.

West Virginia state convention held at Sistersville Sept. 12th to 16th was one of the best ever held. E. O. Keifer, New Martinsville, was elected president of the State Missionary society. E. H. Hart, Wellsburg, president Ministerial association, and Mrs. R. H. Wynne, Bethany, president C. W. B. M. The churches of the state will begin a simultaneous revival in October.

The congregation at Wellsburg, O., has just closed a very prosperous year's work. E. H. Hart has served the church

very successfully as pastor for about three years and was extended a call to remain another year. W. R. Corter of Fostoria, O., is their evangelist for the simultaneous campaign.

A new pipe organ was placed this week in the Jefferson Street church of Buffalo. The first recital will be given October 4.

New pews have been purchased by the church in Salina, Kan. The old seats may be bought at a bargain. David H. Shields is the energetic pastor of this congregation. In addition to his labors as pastor of a large church, he is successfully performing the duties of mayor of his city.

E. D. Long of Angola, Ind., has accepted a call to become pastor in Atlanta, Ind. He will move to his new location immediately.

A. McLean, president of the Foreign Christian Missionary society, and J. H. Garrison, editor of the Christian Evangelist, were in the city last week to have part in the anniversary celebrations of the Englewood Christian church. The Christian Century was favored by a delightful call from both of these brethren, who have place as leaders in many of the larger enterprises of the Disciples.

The Mitchell county, Kansas, Sunday school rally was attended by over five thousand people. The annual address was delivered by David H. Shields, who is pastor in Salina. His message was so enthusiastically received that he was immediately engaged as speaker for next year.

Dr. Albert Buxton of Canton, Mo., graced the offices of the Christian Century last week while spending a few days in the city and at the University of Chicago.

H. C. Kendrick has resigned as pastor of the First church in Hagerstown, Md. During the past five years he has vigorously carried on the labors of his ministry with marked success. He will leave Hagerstown about Nov. 1.

W. T. Clarkson, who is in New York City doing graduate work in Columbia University and Union Theological Seminary, preached Sunday, Sept. 9th, in the Presbyterian church in Stunington, L. I.

Drake University, Des Moines, Iowa, opened the most auspicious year in its history last week. The enrollment is more than one hundred ahead of that for the same period in the history of the college. The number registered in the Bible school is unusually large, which augurs well for our church future in Iowa.

J. F. Tout and family, after a summer spent at Long Beach for the relief from the heat, has returned to his work at Imperial.

Frank G. Tyrrell, who is now one of the leading attorneys in Los Angeles, has been supplying the pulpit at San Bernardino this summer. This church welcomes this week, as its pastor, E. E. Lowe of Arkansas City, Arkansas. It has been making fight to hold its own during these summer months. Though in many respects a difficult field, made the more so by circumstances in the church, yet Bro. Lowe comes to work of great promise. The splendid people in his church, together with the wonderful opportunities presented by the field, will enable him to do the greatest work of his life at San Bernardino.

The worst bankruptcy is to lose heart.

H. E. WILHITE

H. E. Wilhite is an evangelist who has had marked success both as pastor and evangelist. He is holding a revival meeting in South Chicago at the present time. Just before beginning this meeting he held a meeting at Belpre, Kansas, which resulted in a strong church organization, giving them the largest membership in the town and \$2,700 raised toward a building to be erected at once. They will build a house to cost at least \$4,000



Evangelist H. E. Wilhite.

and are determined to dedicate it without a dollar of indebtedness against it. They are arranging to employ a pastor for full time. Bro. Wilhite is to return and hold another month's meeting as soon as the new building is ready for dedication. His next meeting will be at Downs, Kansas, from there to Buffalo, Mo. He has an open date for the month of December.

EUREKA COLLEGE AT THE PARIS CONVENTION.

It was very gratifying to note the constant interest manifested at the Paris convention in all that affected Eureka college. Its graduates occupied nearly all the program and the official positions in the conventions—an eloquent testimony to the place the college occupies in the interests of the church in Illinois. She is the mother of her leaders, and, spiritually, of most of her enterprise and missionary activity.

Mrs. Crawford, president of the Educational Association, gave an address, full of hope and plans and zeal for the school. The organization over which she has presided since its inception is doing more and promises more than any other for the weal of the school. J. C. Waggoner represents it on the field with missionary zeal and reports \$6,000 raised and expended for the college during the year. This, after deducting expenses, equals the interest on \$100,000 endowment. The I. C. E. A. is a godsend to the school and is raising up a host of helpers all over the state.

Stephen E. Fisher of Champaign, delivered the address at the Association session. It was a chaste, clear, ringing appeal for the best in higher education but for those moral accompaniments without which young people had better remain ignorant.

The Committee on Future Work recommended a centennial effort to obtain 5,000 regular members to the Associa-

tion, the increasing of the student list to 400 and of the endowment by \$100,000. The full convention, however, doubled the amount of endowment to be called for and voted \$100 to begin the work of the college centennial committee. Educational Day, the third Sunday in January, is to be the first working point of emphasis and every church in the state is asked to observe it.

Alva W. Taylor.

Last week the Foreign society received four gifts on the Annuity Plan as follows: One from a friend in Ohio of \$3,000; also one from another friend in Ohio of \$2,000; and still another from a friend in the same state of \$500; and a friend in Kentucky remembered us with a gift of \$500; a total of \$6,000. This is a splendid way for generous friends to help on the Lord's work in foreign lands. There is a growing interest in this method and we hope the friends will make free to ask any questions concerning it. Our new illustrated booklet will be sent free upon application.

Address F. M. Rains, Sec.,
Box 884, Cincinnati, O.

The love that rose on stronger wings,
Unpalsied when he met with death,
Is comrade of the lesser faith

That sees the course of human things.
—Tennyson.

FAMILY RUNT

Kansas Man Says Coffee Made Him That.

"Coffee has been used in our family of eleven—father, mother, five sons and four daughters—for thirty years. I am the eldest of the boys and have always been considered the runt of the family and a coffee toper.

"I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28.

"Then I changed from coffee to Postum being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin who said, 'You look so much better—you're getting fat.'

"At breakfast his wife passed me a large sized cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'

"'What!' said my cousin, 'you quit coffee? What do you drink?'

"'Postum,' I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking a large cup of coffee three times a day. He was glad to learn about Postum but said he never knew coffee hurt anyone.

"After understanding my condition and how I got well he knew what to do for himself. He discovered that coffee was the cause of his trouble as he never used tobacco or anything else of the kind. You should now see the change in him. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."



AT THE CHURCH.



The PRAYER MEETING

By SILAS JONES

A POOR CHURCH IN TRIBULATION.

Topic, Oct. 10. Rev. 2:8-11.

The shortest of the messages to the seven churches is the one to Smyrna. The reason of this seems to be that this church did not need rebuke. If there had been serious faults to correct the length of the message would have been equal in length to those addressed to the other churches. Now it is not always true that the Lord through his servants has the least to say to those who are doing well, but it is frequently so. Occasionally good people wonder why their work is not receiving attention such as is bestowed upon others. They may find some comfort from the fact that a good deal of attention men receive comes from their need of chastisement.

The church in Smyrna was in tribulation largely, we may believe, on account of the opposition of the unbelievers. There were in the city men of Jewish race but lacking in power to interpret the visions of the prophets. These made bitter the lives of the disciples of the Lord. They blasphemed the name which the disciples held in honor. The poverty of the church was probably due in part to its enemies. They would not hesitate to despoil it of its goods and to interfere with the gainful activities of its members. There is in the human heart a wicked spirit that prompts man to annoy and distress those who do not accept the popular faith. That spirit is active today as it was in old Smyrna, only among us it pretends to be the spirit of culture and refinement, and its work is done with distinguished politeness.

The church in Smyrna was about to undergo persecution in another form. The persons of some of its members were to be seized and cast into prison. To certain of them would come the privilege of obtaining the crown of martyrdom. The Lord speaks to them as if there were no doubt about their readiness to meet the coming temptations with unshaken faith. A question: Do we look for such evidence of the Lord's approval of us as the confidence he has in our power to overcome in the day of trial? Do not our prayer meeting talks often indicate that we think the Lord is with us more in the days of ease than in the days of toil, that only in the quiet hour do we enjoy his favor? We are wrong if we so think. This world is in need of redemption. The servants of the Lord must serve him. They cannot do it while they sit at ease. It is an honor to be where the fight is hard. No soldier in carnal warfare compliments himself that his commander never puts him where danger abounds. The soldier of Jesus Christ should feel that his commander chooses the valiant for the post of danger. Let us not, therefore, whine when we find obstacles in the way of duty, but let us take courage from the confidence our Lord imposes in us.

The glory of the church in Smyrna

was that it was able to put the emphasis in the right place. It would have gladly freed itself from the enmity of its neighbors. It certainly did not enjoy the prospect of imprisonment. But it knew there were matters more important than the good will of unbelievers, prosperity in material things, and the privilege of staying outside of prison. Its faith was first. It would not deny that for any of the rewards of the world. It had a character to maintain and it never allowed any sort of trouble to obscure the fact that if it lost its character it lost all that was worth having. Other things were to be desired and sought if they contributed to character.

"He that overcometh." It is not, "He that drifts into the kingdom." We must fight to retain what the faithful in former generations have won for us. And we must fight to add something thereto for the generations to come.

SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

THE TWO GREAT COMMANDMENTS.

Lesson for Oct. 7: Mark 12:28-34, 38-44.

Introduction.—After Jesus had silenced the Herodians and Sadducees (see lesson twelve, third quarter), one of the scribes came to him with a hard question. Matthew says that the Pharisees came together to catch him, and this scribe was evidently their spokesman. In Christ's time the Pharisees were a strong party of the Jews. While they esteemed the Scriptures, yet they placed equal authority upon their traditions. They were outwardly exacting, but inwardly very corrupt. Christ at different times rebuked their pride, covetousness and hypocrisy in most scathing terms. Christ's answer to the catch question, "Which is the first commandment of all?" (v. 28) was a sentence from the law twice repeated, "Thou shalt love" (vs. 30, 31). Our lesson on love reminds us to—

I. Love God fondly. "Thou shalt love the Lord thy God with all thy heart" (v. 30). Heart affection is a personal attachment to a person. God would have us love him as a child, who looking into his face dare cry, "Abba, Father" (Rom. 8:15); love him as a redeemed slave, who cries, "My Lord and my God" (John 20:28); love him as a bride who says, "my beloved" (S. of S. 1:14). When Cyrus, the conqueror of Asia, was reviewing his troops, the wife of Tigranus was beside him among the captives. As the crowd pressed to see the conqueror, Tigranus approached and offered a thousand talents to redeem his wife. Afterwards, as a company of people were praising Cyrus, Tigranus said to his wife, "What did you think of him?" "I did not see him," was the reply. "Upon whom were your eyes placed?" asked Tigranus. The wife looked fondly into her husband's face and answered, "Upon him who offered a thousand talents to ransom me."

II. Love God ardently. "With all thy

soul" (v. 30). Soul, psuche, is synonymous with life, and is sometimes so translated, as, "He laid down his psuche for us" (1 John 3:16). "To give his psuche a ransom for many" (Mark 10:45). To love God with the soul, the life, is to love actively, intensely, "in deed and in truth" (1 John 3:18). To be so enamored of God that service is delight and suffering counted as glory (Rom. 5:3). It is not "a man abstaining from this or that evil indulgence after the binding force of carnal commandments, but an exhaustive, holy, loving, spontaneous loyalty, that is ceaselessly bubbling up and out, flowing through all our thoughts, words and deeds, in an instinctive obedience that anticipates all legal enactments by fulfilling the spirit of the law."

III. Love God intelligently. "With all thy mind" (v. 30). Dr. Lowry Asbury says, "This means with all the mental powers. As the heart is the seat of the affections, and the soul is the seat of life, so the mind is the seat of our rational nature, the fountain of thought and reason, and all our superior faculties of will, memory, conscience and judgment. All

(Continued on page 868.)

THE WAY OUT.

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the High School, but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts. I am the mistress of a happy home and the old weakness has never returned." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

Minister's Reply.

Quite a time ago a statement appeared in the papers regarding a minister's experience in rebuilding his lost health by correcting his diet, and without drugs.

The original statement is here reprinted followed by some extracts from a letter he wrote to another minister who made direct inquiry of him.

(Original Statement.)

FOLLOWING SCRIPTURE

He Proved the Good Thing and Holds Fast To It.

A young preacher found the change from life on the home farm to the city and college very trying, especially the transition from the wholesome country food to the boarding-house fare. How he solved the food question is interesting.

"I soon came to face a serious problem," he says, "I began to decline in health, grew thin in flesh and weak in body and mind. The doctor diagnosed my trouble as 'indigestion,' but was unable to give me relief. I tried patent medicines with the same result. I was weak and growing weaker, and had no capacity for study. For 4 years I fought a hard battle—fought it poorly, because of my physical and mental condition.

"A Postum Cereal calendar fell into my hands. I hung it over my study table. It bore the inscription 'Brains Repaired' across the face. I used to lean back and gaze at it when weary with study, till at last it occurred to me that my brains needed repairing. Why not try Grape-Nuts food and see what it would do for me? I acted on the thought, beginning a few months ago.

"Gradually I found that it was making me stronger and better. Then I decided that as Grape-Nuts was helping me I would stop coffee and take on Postum. This I did, and the two are simply working wonders! And while the improvement has been only gradual, it is permanent. I do not gain a little for a few days and then lapse back—I keep what I gain.

"From the use of the two, Grape-Nuts and Postum Coffee, I have acquired a quickened vitality, capacity for harder work, clearer and more energetic mentality and can study better. My flesh has become firm and healthy and to-day I weigh more than for years before. I am a new man. As pastor of the Christian Church I preach Christ from the pulpit and in my pastoral work, as a man among men, I also preach Grape-Nuts and Postum. I have 'proved them to be good, and am holding fast to them.' Name given by Postum Co., Battle Creek, Mich.

A 10-days' trial is easy.

Box 244, Metropole, Ill., Apr. 19, '06.

Rev.

Dear Sir and Brother:

"Your letter at hand and contents noted. Yes, a minister's life is very busy, but his duty is to 'do good' and no man in real need should be considered by him as a stranger. Therefore I take pleasure in writing to you the facts as I know them, in hopes they may be suggestive and place you in a better position to understand my troubles and the blessings derived from Grape-Nuts and Postum, for I honestly believe these were the 'black-winged ravens' that brought, or induced the return of the natural activities of the body which condition we call 'health.'

"Until I was 25 years of age I could and did eat anything I wanted at any-

time day or night. I entered the 'College of the Bible' at Lexington, Ky., and after three months took the measles which settled in my stomach, and in a short time was compelled to give up my work. I re-entered college the next September but bad stomach and hard study kept me torn up. I fought along for over a year taking pepsin, and several other preparations besides medicine from the doctors. I was a sufferer, did poor work and did it at all times in the face of the aggravated condition of my stomach which made me so very nervous. I starved myself, eating very little but soup and this was even painful to me.

"One day a calendar came to my study which was placed over my table and it bore a peculiar message—'Brains Repaired.' Mine were gone and my nerves gone. I doubted whether they could be properly restored. At last my wife urged me or rather sent and purchased two packages under protest (if I remember well). I began eating. I had been drinking coffee but had given that up and was taking water. As coffee was injuring my wife's health I proposed she try Postum which she did to her relief and my surprise. I soon began taking Postum also. I had been eating Grape-Nuts and drinking Postum but a few days until I was feeling better. Even then I did not think of giving Grape-Nuts the credit. I kept eating and still grew stronger in mind, nervous condition improved. I was taking no medicine, working harder, with much more ease and comfort, from the growing sensation in my stomach. Before, I got hungry but dared not eat, now I did not get hungry as before. I finished that year's work (9 months) and came out in far better condition than I begun. September came again. I found me in my place for my fourth and last year. I had missed two-thirds of my first year by measles, now if I finished I must do the fourth year's work and two-thirds of the first. I had discovered my weapons the year before. They were Grape-Nuts and Postum. That year's work was the most satisfactory to me, also to my professors as same told me.

"I did not take Grape-Nuts as a medicine but a natural food. I still keep it up. My wife and two little school girls find in it a nourishing morsel which guards against fatigue. It is our meat.

"I have tried many of the breakfast foods on the market now, as a change, but invariably I flee to Grape-Nuts and Postum as the Old Reliabilities.

"I am glad you wrote me and will be pleased to answer any question which I have not made perfectly clear. My praise of Grape-Nuts and Postum is given not in the interest of the Company, but simply my honest conviction of what they have done for me and can do for others. Hoping for your speedy recovery, I am,

Your Bro.,"

Pastor Christian Church.

Ministers owe to themselves and to their noble cause, that they keep 'the machine,' (the body, which they use to carry out their work), in fine working order, and naturally they feel a certain solicitude for the physical welfare of their people, for the man or woman who is consciously or unconsciously crippling the 'beautiful human temple' by the use of harmful food, drink, or drug habits

cannot express the intent of the Creator, until those habits are eliminated and the body again assumes its proper condition, the reward comes when a clean soul dwells in a well ordered house. A minister can consistently guide for physical well-being while seeking to influence towards the higher life.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

CHRIST'S LIFE: THE COMMANDMENT HE LEFT US; OUR OBEDIENCE.

Topic Oct. 7: John 15:1-17.

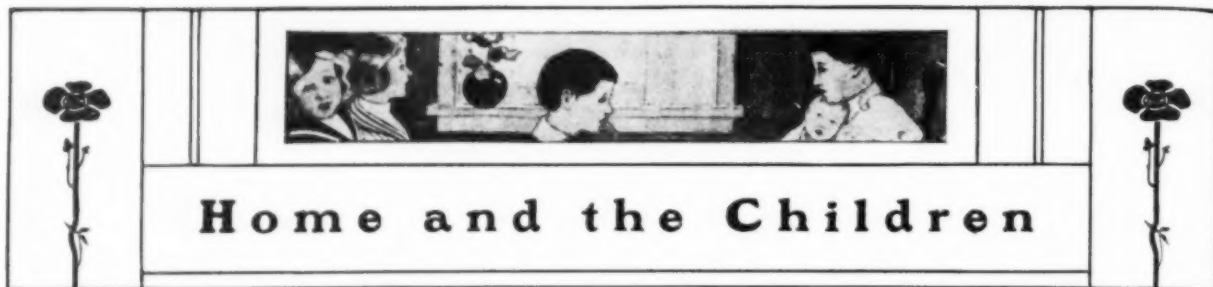
(Consecration Meeting.)

The relation of the branch to the vine is one of the most familiar in nature's marvelous and yet mysterious story. So familiar, indeed, is it that we do not often stop to consider the mystery and marvel of it all. Yet he who can explain the secret of the growth of the vine and its branches has learned the story of nature's heart, and of all life. It was Tennyson who said: "Show me how a blade of grass grows, and I will show you the secret of all life."

The life that is hidden with Christ in God is no more mysterious than the life that is cradled in the grass or in the wayside flower at our feet, or that manifests itself in the purpling of the grapes on the vine that clusters over the cottager's doorway. It is a hidden process as all nature's art, though open to our gaze. We see the springing of the vine, the greening of the grass, the budding of the flower, the bursting of the beautiful bloom, in the rose or carnation or chrysanthemum, and can only marvel at its glory and guess at the secret of nature's oft-repeated story.

It is even thus in the development of the spiritual life in the soul. It is like the life that courses through the vine into the branches, that paints the delicate blush on the wild rose, or gives its wealth of color to the carnations and pinks and purple hydrangeas, or that tints the wild Sweet Williams in the depths of the woodlands. Do you understand it? No; the wisest know not any thing! Then who shall explain the marvel of the Spirit's work in the soul?

And yet it is a simple process—the growing of the grass, the opening of the fuzzy leaves on the vine, the unfolding of the delicate petals on the thorny rose-bush by the door, the golden splendor of the goldenrod rioting in the rich autumn along the highways. And it's a simple thing, as the Master speaks of it in this wonderful fifteenth chapter of John's Gospel. "Now are ye clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you except ye abide in me. . . . If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you"—somehow, just as the grass grows, and the beauty comes to the rose, or as the lilies of the field, which toil not neither do they spin, yet the Master saw and said, what we know, that Solomon in all his glory was not arrayed like one of these. So we may be clothed with the beauty of the lilies: yes, much more, with the beauty of holiness! And the process: Let His word cleanse us; let His word abide in us; keep His commandments and abide in (Continued on page 868.)

**BOY'S SONG.**

Where the pools are bright and deep,
Where the gray trout lies asleep,
Up the river, and o'er the lea,
That's the way for Billy and me.

Where the blackbird sings the latest,
Where the hawthorn blooms the sweetest
Where the nestlings chirp and flee,
That's the way for Billy and me.

Where the mowers mow the cleanest,
Where the hay lies thick and greenest;
There to trace the homeward bee,
That's the way for Billy and me.

Where the hazel bank is steepest,
Where the shadow falls the deepest,
Where the clustering nuts fall free,
That's the way for Billy and me.

Why the boys should drive away
Little sweet maidens from the play,
Or love to banter, and fight so well,
That's the way for Billy and me.

But this I know: I love to play,
Through the meadow, among the hay,
Up the water and o'er the lea,
That's the way for Billy and me.

—Selected.

BANBURY CROSS.

Would you not think, if you found the following lines:—

Is Rohk Co Caed Ir
Seogeh sreve ereh wclsume vahl
lah sehs se otreh nos llebdnas
regni freh nos gnires rohyar
ganoed lryd ale nifae esots sorcy
rub nabot es rohk co caed ir,—

that you had discovered some quaint old Runic rhyme, or a verse in some language so ancient that it would take an antiquarian to decipher it?

That was exactly what an enthusiastic band of archaeologists did think one time, so the story goes, when they found this inscription cut in the corner stone of a very old building in Banbury, England. These gentlemen were on the lookout for just such quaint old bits, and you can imagine how excited they were over this when they discovered it.

"This is certainly prehistoric Welsh," said they, and took it straightway to the president of the archaeological society to which they belonged. He rubbed his hands softly and smiled. "This discovery is something quite worth while," he said; and all these wise gentlemen felt very virtuous, as they wrinkled their brows and wondered what story or what great secret the queer old words would unfold.

But they puzzled in vain. They could not read it. So then they telegraphed to a widely-known professor of dead languages, asking him to translate it for them.

Very soon the return message arrived. "Read backward," it suggested; "and when it is deciphered, it will be found to be a well-known rhyme."

So it is, as you may see for yourselves; and these wise gentlemen found that a fine hoax had been played upon them. You all know how it goes:

Ride a cock-horse to Banbury Cross,
To see a fine lady upon a gray horse;
Rings on her fingers and bells on her toes,
She shall have music wherever she goes.

Banbury is best known the English-speaking world over, by this nursery rhyme, although, as a matter of fact, this famous little town is in the heart of a country that has seen many stirring times in English history. It is in Oxfordshire, seventy-seven miles from London.

One of the first conflicts known to have taken place there was that in 556 between Cymric, king of the West Saxons, and the Britons. Later, during the Wars of the Roses (1442-1444), it was besieged; and again in 1644 and in 1646, during the struggle between the parliamentary troops and the royal arms.

Battlefields are shown in many places near by, and every village for miles around can display something of historical interest, either in Roman relics or mementoes of the civil wars. The hundreds of dramatic or tragic stories that are told by the people would fill volumes.

Mother Goose has, however, been quite as valuable as history in keeping green the name of Banbury; and to a student of the immortal nursery rhymes, it is interesting to observe how many of them are founded on fact, record quaint customs, or mention real places of people, even though not absolutely accurate historically.

The procession of the fine lady of the rings and bells mentioned in the rhyme takes place each year in Banbury with considerable ceremony. The lady is usually mounted on a white horse, however.

The present cross, which stands at the top of High street, in a wide, open space at the junction of four crossroads, is an ornate affair, with a steeple point, erected in 1859 near the site of the old Banbury Cross. It commemorates the marriage of the late Emperor Frederick III. of Germany to the Princess Royal of England, on January 25, 1858, and is decorated with the arms of Banbury, those of the German emperor, of Queen Victoria, and of several other sovereigns, earls, knights, bishops, and vicars.

One more thing makes Banbury famous, and that is its cakes, which are known throughout the kingdom. They are said to have been introduced in 1608. Banbury cakes are undeniably delicious tidbits of pastry. They must be eaten when quite fresh, preferably at Banbury

town itself. They are like extremely rich turnovers, filled with a mince of fruits, which melt delectably down one's throat and causes a pronounced sensation of a desire for more.

There is a rivalry in the bakeshops as to which is the really true, original one. Who knows? Perhaps the cakes are, after all, the real Queen of Hearts' tarts! —St. Nicholas.

FOR THE YOUTHFUL ORATORS

Sixty seconds make a minute,
So my father used to say;
What you've got to do, begin it,
Or 'twill not be done to-day;
For so fast the seconds fly,
You can't catch one—nor can I.

Sixty minutes make one hour,
So my mother used to tell;
While you've got the strength and power
Do your work and do it well;
Or at night you'll have to say,
"I've done nothing all the day."

—Selected.

Dr. Baxter P. Fullerton, who was president of the Cumberland Presbyterian Board of Home Missions, has been chosen field secretary of the Board of Home Missions of the united churches.



"We must build a church or die."

DID YOU TAKE

A Church Extension Offering the First Sunday of September?

The Offering began then but it should not end until every church sends an Offering. Select the best Sunday to suit local conditions, but **SEND AN OFFERING** to

G. W. MUCKLEY,

Cor. Secretary,

600 Water Works Bldg., KANSAS CITY, Mo.

The Annuity feature of Church Extension is profitable to you and the Board. You receive 6 per cent and the Board builds churches with your money.

Chicago Churches

There was one addition recently at the Evanston church. W. D. Ward is the pastor.

The Chicago Heights congregation is ambitiously talking the church building question. Bro. Lockhart reports four additions recently.

The Sunday school of the Irving Park church has been doubled in enrollment by a red and blue contest. During next quarter the schools of Austin, Evanston and Irving Park will carry on a friendly contest, taking into consideration attendance and collection.

Last Sunday brought two additions to the Englewood church.

The Junior C. E. has been reorganized in the Garfield Boulevard church with excellent results.

The Ashland church under the leadership of W. R. Moffett is outgrowing its quarters. The Sunday school has created a demand for more room.

R. W. Gentry is supplying the pulpit of the Monroe Street church and leading the members in an earnest and energetic campaign for the revival of church life and activity.

Metropolitan church has had about 10 additions since July 1, when A. T. Campbell began his labors with the congregation.

The tent meeting in South Chicago, held by Evangelist H. E. Wilhite, had resulted in five additions last Sunday.

The West End church has been meeting in a Presbyterian church house. Recently the property has been purchased at a cost of \$3,000, a bargain for the church. Two hundred dollars will be spent upon improvements. Two services a Sunday will now be held. Seven additions since the meeting are reported. City Evangelist S. T. Martin has charge of the church.

Dr. Willett will return to the pulpit of the First church Oct. 7. Royal L. Handley has been preaching in his absence.

Jackson Boulevard church had two additions last Sunday.

In the absence of the pastor, F. C. Aldinger, Sumner T. Martin occupied the pulpit of the Douglas Park church the last two Sundays.

Victor Johnson of Iowa preached for the Maywood church last Sunday with a view of locating there as pastor.

Pastor A. G. Buckner reports three additions last Sunday. The new church house is now under roof.

Next Sunday the Hyde Park congregation will celebrate the twelfth anniversary of the organization of the church and the sixth anniversary in the pastorate of Edward S. Ames. Dr. Ames will preach on "Essential Christianity." The annual meeting of the congregation will occur Oct. 3. A dinner will be served in the church at 6 o'clock and an evening program will follow.

The quarterly rally of the C. W. B. M. and Christian Endeavor union will be held next week on Thursday, Oct. 4, in the Sheffield Avenue church. The church is on Sheffield avenue and George street. Take the Northwestern Elevated to Diversey station, then walk one block north on Sheffield avenue.

The Garfield Boulevard C. W. B. M. auxiliary met at the church Thursday, Sept. 20th. Mrs. Fortune had charge of program, which consisted of a paper on David Livingstone by Mrs. Love; a talk

on Judson by Mrs. W. A. McGahen, and a report of the work in Porto Rico by Mrs. Fortune. The study of Africa was led by Miss Turner. Officers for year beginning Oct 1 are: Mrs. A. W. Fortune, president; Mrs. W. A. McGahen, vice president; Mrs. Will Love, secretary; Mrs. H. A. Easton, treasurer.

The Jackson Boulevard church will formally install Parker Stockdale as permanent pastor of the church on Sunday, Sept. 30. The service will be held at 3 p. m. in the church on Jackson boulevard near Western avenue. Leon Loehr will be chairman of the meeting. The program is as follows: 1, Organ Prelude; 2, hymn, "All Hail the Power of Jesus Name"; 3, Scriptural Lesson, S. M. Martin, superintendent of City Missions; 4, "Your Lord and King Adore," T. D. Williams; 5, prayer, A. J. White, former pastor of the church; 6, Charge to the

TELEGRAMS FROM GREAT MEETINGS.

Tuscola, Ill., Sept. 24.—We have had two hundred added here the first six invitations, as follows: Forty-six, fourteen, fifty, twenty-four, sixteen and fifty yesterday. Smith and Kendall, singers. McNutt, pastor.—Chas. Reign Scoville.

Jeffersonville, Ind., Sept. 24.—Closed in Cincinnati. Thirty-five additions. Three-fourths of debt raised. Harvout, great general. Sturgis directed music. Much enthusiasm. Good beginning here.—O. P. Spiegel, Evangelist.

Oskaloosa, Iowa, Sept. 24.—Meeting two weeks old. One hundred and two added. Sixty-five yesterday. Overflowing audiences. Cory, evangelist; Zendt, pastor.

Kirkville, Mo., Sept. 23.—Meeting fourteen days old. Seventy-one additions. Sixteen to-day. Will continue.—R. Bruce Brown, Evangelist; D. A. Wickizer, Pastor.

Roodhouse, Ill., Sept. 23.—Burned seven-year mortgage here to-day. Two additions. Good prospects.—W. W. Wharton.

Bloomington, Ill., Sept. 23.—Brooks Brothers leading us in great revival. Thirty-seven to-day. One hundred and thirty-one to date. Sunday audience so large that services are divided. Seven separate services to-day. J. H. Gilliland's nineteen years' ministry here a power for good.—Edgar D. Jones, Pastor.

Kansas City, Mo., Sept. 23.—Twenty-four to-day. One hundred sixty-eight to date. Continuing.—Wm. J. Lockhart; Altheide and Bowen.

Church, Guy Hoover, pastor of the West Pullman Christian church; 7, Charge to the Officers of the Church, W. F. Rothenburger, pastor of the Irving Park Christian church; 8, Charge to the Pastor, C. G. Kindred, pastor of the Englewood Christian church; 9, selection, Underwood Quartet; 10, Fraternal Address, city pastors and pastors of neighboring churches; 11, hymn, "Blest Be the Tie That Binds," closing with Doxology; 12, prayer and benediction, A. T. Campbell, pastor of the Metropolitan Christian church.

Our brethren of other churches are cordially invited to attend these services. W. C. Pearce, International Teacher training superintendent, will give a series

of studies on Sunday school history, organization, management, etc., in the Englewood Christian church, of which he is a member. The dates and subjects are as follows:

Monday, Sept. 24, Sunday School Organization; Tuesday, Sept. 25, Sunday School Officers and Their Duties; Thursday, Sept. 27, Sunday School Management; Friday, Sept. 28, Sunday School Grading; Monday, Oct. 1, Sunday School Discipline; Tuesday, Oct. 2, Sunday School Pastoral Work; Friday, Oct. 5, Spiritual Culture; Monday, Oct. 8, Improving the Sunday School; Tuesday, Oct. 9, Special Days; Thursday, Oct. 11, The Teachers' Meeting; Friday, Oct. 12, World Wide Sunday School Movement; Thursday, Nov. 8, The Training of Teachers.

All meetings will be from 8 to 9 p. m.

Mrs. Helen Barrett Montgomery, author of the new mission study text book, "Christus Redemptor," will give a course of six lecture-studies on her own book, in Chicago, Monday, Tuesday and Wednesday, October 29, 30 and 31, 1906, under the auspices of the Interdenominational Committee of the Central West. These lectures will be given in Hall 913, Masonic Temple, Chicago, at 10:30 a. m. and 2 p. m. of each day. An exceptional opportunity is thus afforded to leaders of mission study classes for help in the preparation of the lessons; and all lovers of missions will greatly enjoy this comprehensive glance at the island world. Mrs. Montgomery's charming manner, brilliant style, and exhaustive study of the topic make her a most attractive leader on a fascinating subject. Tickets for the entire course, One Dollar. They may be obtained at denominational headquarters, or at the hall. Single admission, twenty-five cents. Copies of "Christus Redemptor," and of Mrs. Montgomery's Outline Studies will be on sale at the hall.

The Illinois Equal Suffrage Association will hold its annual convention Oct. 3-4 in Elgin at the First Congregational Church.

A GREAT DAY AT PASADENA.

Yesterday was observed as Church Building Day. Brother C. C. Chapman of Fullerton, was with us as master of ceremonies. After a splendid address on "The Church," he called for pledges. The amount raised was \$13,000. We now have \$25,000 with which to begin work on our \$50,000 house.

Frank M. Dowling.

Sept. 17.

A Delicious Drink.

HORSFORD'S ACID PHOSPHATE.
A teaspoonful added to a glass of cold water, invigorates, strengthens, and refreshes.

Board of Ministerial Relief of the Church of Christ

Aid in support of worthy, needy, disabled ministers of the Christian Church and their widows.

THIRD LORD'S DAY IN DECEMBER is the day set apart in all the churches for the offering to this work. If you make individual offerings send direct to the Board. Wills and Deeds should be made to "BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST, a corporation under the laws of the State of Indiana." Money received on the Annuity Plan.

Address all communications and make all checks, drafts, etc., payable to
BOARD OF MINISTERIAL RELIEF,
120 E. Market St., Indianapolis, Indiana.

FROM THE FIELD

ARIZONA

Phoenix.—J. Cronenberger, the pastor, has returned from a delightful vacation in California to take up his work vigorously. Large audiences greeted him Sept. 16 and there were two additions. Prospects for the year are bright.

ILLINOIS

Jacksonville.—Russell F. Thrapp, the pastor, and Guy B. Williamson, associate minister, are being assisted in a meeting by J. H. O. Smith as evangelist. On Sept. 21 there had been 43 additions.

Vera.—S. W. Jackson, district evangelist, and wife closed a good meeting Sept. 10. There were eight additions. He will go next to Grand Falls, Tex.

Virden.—Evangelists John W. Marshall and Edward O. Beyer are in a splendid meeting in which there had been 15 additions on Sept. 19. The meeting continues.

IOWA

Charles City.—G. A. Hess, the pastor, baptized three adult persons Sept. 16 and received one by statement. The work is in good condition.

Sioux Rapids.—E. F. Christian and Julius Stone closed a fine meeting Sept. 16 with 27 additions, 10 by confession. A reception to the new members was given by the church, which was a pleasant occasion. Bro. Christian attended the Wisconsin state convention in Lady-smith.

Iowa City.—Percy Leach is leading his church in a tent meeting in the country. Including Sept. 17 there were 9 confessions. The tent will be moved to Iowa City where the campaign will be continued. Miss Pauline Wambaugh is pleasing all by her labors as gospel singer in the campaign.

KANSAS

Genda Springs.—M. Lee Sorey of Arkansas City held a meeting recently of 17 days, which resulted in 20 additions to the church, 10 by confession. Miss Ruby Clark of Fredonia, Kan., gave excellent service as song leader and soloist during the last ten days of the meeting. Genda Springs' church wants a good preacher for half time. There are other churches near.

Salina.—Since the last report of results there have been fourteen additions by confession and baptism and 21 by letter. David H. Shields has been for several years the leader of this congregation in its enterprising labors.

MISSOURI

Festus.—There were three additions to the church Sept. 16. Daniel George Cole is the enterprising minister of this congregation.

NEBRASKA

Alma.—Under the preaching of the pastor, W. E. Rambo, there have been 10 additions, two by confession, since the last report. The work of the congregation is in a prosperous condition.

Beaver Crossing.—Evangelists Austin and McVey began a meeting Tuesday, Sept. 11, assisting the pastor, D. M. Sayles, who had made excellent preparations. From the beginning a great meeting was promised. Although storms have interfered, audiences have filled the large tent.

NEW YORK

Buffalo.—There have been two additions at the Jefferson Street church since the last report. One of these, a young man, made the good confession. B. S. Ferrall is the earnest pastor of this church.

OHIO

Akron.—There were two additions to the membership of the First church on Sept. 16; one addition to the Wabash avenue congregation, for which A. F. Stahl ministers, and two additions at the Fourth church where C. A. MacDonald is the efficient pastor.

Perry.—William E. Adams began his ministry July 1. Since that time the work has been prospering and there have been six additions to the membership of the church.

TEXAS

Paris.—In the services of the first three Sundays of this month there were nine accessions. The minister, J. F. Ogle, takes up his fall work with enthusiasm. He will be assisted in a meeting next month by Evangelist R. R. Hamlin.

Commerce.—Under the ministry of the able pastor, W. A. Wherry, there were

four additions Sept. 16, one of these by confession. Last Sunday a revival meeting began in the church which gives promise of a large number of additions and great good to the congregation.

NORTH WEST IOWA.

The Churches of Christ in Iowa are planning a campaign for the winter that we confidently expect to produce the greatest results of any like period in their history. It is a state-wide, simultaneous evangelistic campaign. It was the grand finale of our state convention at Iowa City. It was a chief source of enthusiasm at the various district conventions. It was the predominating idea at the Northwest District convention, which met recently at Fort Dodge.

This district is already well advanced in its preparation. By second Sunday in January, 1907, we will all be in readiness. Every church will begin a revival on that day, or as soon thereafter as an evangelist can be secured. All Iowa will be in it. In this district we have never been in better condition for such an effort. There are no churches in this district that possess any degree of strength that are not well moved. The enthusiasm just now is high. Our new president, H. K. Ballou is full of it. Our secretary, Loren Howe, is overflowing with enthusiasm for it, and every church is aflame with the idea. So that we are hoping, praying, trusting that the ingathering may be great beyond our expectations.

W. P. Dunkleberger has recently gone to Anthon.

C. E. Richard begins at Kingsley with bright prospects.

A. F. Ainsworth began work recently with the church at Cherokee, and starts well, with the full confidence of the people.

C. L. Orgon, the district evangelist, has

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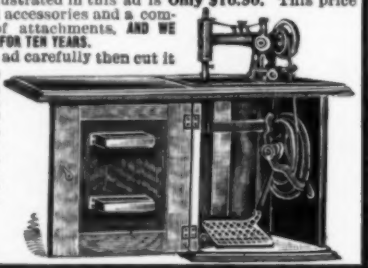
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done, and is doing excellent work. He is kept busy in the field.

Le Grand Pace of Onawa, will leave the state shortly. He has been one of our most earnest and efficient pastors, and we are sorry to lose him and his council.

William Baier, the bishop of Marcus, is doing a great work there. His people have just finished a new parsonage, and are now just finishing a splendid church.

Samuel Gregg is putting new life into the church at Jefferson.

The church at Boone has great possibilities. They have one of the best church buildings in the city. They have been without a regular preacher for some time, until within the last few weeks they have called a pastor.

H. D. Williams is winning the hearts of all the people at Ames. A scholarly, manly pastor and a wideawake church. One of the state educational institutions is there. We are glad a man of his calibre has charge of the church.

J. Mad. Williams, one of the finest, ablest men among us, has for several months been temporary pastor at Lake City, where we have a splendid body of people, well equipped. The church there has recently called a regular pastor.

R. M. Dungan is making things "go" at Webster City. They recently lifted a mortgage of long standing and start off for the winter with untied hands.

S. M. Compton has resigned at Clarion. A church like that will not long be pastorless. It has immense possibilities.

A few of the churches in this district are suffering from heart disease, and a few have spinal meningitis, but for the most part they are in a healthy condition, and the pastors have never been better equipped to cope with church problems than now.

Milton H. H. Lee.

Fort Dodge, Iowa.

TWENTY-FIVE YEARS.

(Continued from page 587.)

cure by greater zeal and consecrated effort in the future." The same blessings are for to-morrow as were in the yesterday. The words of the man of God come nigh unto us "that the Lord is able to give us much more than this." Christian Endeavor has not reached the highest pinnacle yet—there are still higher peaks to mount and still greater conquests to be won. Beyond the dawn of the morrow we see countless millions of fellow travelers anxious for the "good tidings of great joy." Christian Endeavorers, shall we whose souls are lighted with wisdom from on high the lamp of truth deny them? The great work of future Chritsian Endeavor will be world-wide evangelism.

When Carey's funeral sermon was preached by one of his brethren, he remarked that Carey had one fault and that was he never could say no. He gave in Carey's own words the explanation. Says Carey: "I left the shoemaker's bench because I couldn't say no. I was ordained into the missionary work of India because I couldn't say no. I engaged in the translation of the Bible because I couldn't say no. I've been doing things all my life because I couldn't say no." You know what he meant. He couldn't say no to God. He could say no to the enticements of the world, the flesh and the devil but not to the love of God. Young people of Christian Endeavor of this glorious state, never, never, never say no to God. Never

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say no to him when he shows you what to do. God calls for lives of service—"here am I, send me," is our answer. Beyond the dawn of the morrow as 'twas in the dying rays of the day just gone we see the hills of everlasting promise rich in their beauty, and as we climb their heights there is wafted through the air the worlds of old, "The Lord is able to give thee much more than this."

Butler, Mo.

(Address delivered before the Missouri Christian Endeavor convention, Hannibal, Mo.)

SUNDAY SCHOOL.

(Continued from page 862.)

these must be brought into action in loving God. Irrational love is not pure and supreme. If judgment does not approve and sanction the affection, it is inferior, rising no higher than animal instinct or human feeling. The supreme love of God is a divine passion as rational as it is ardent." What we "think" of Christ (v. 42), has a close connection with our love for him. We cannot but admire and adore him, if we contemplate him as he is, "Son of David," yet "Lord" of all (vs. 42-45); very man, yet very God; one with humanity, yet one with the Father; his character, holy; his works, unexampled; his teaching, unexcelled; his life, heavenly; his mission, divine; "revealing God and redeeming man, bringing God to man and taking man to God."

IV. Love God supremely. "All thy heart...all thy soul...all thy mind...all thy strength" (v. 30). "Love nothing beside God but what you love for God." Love him above all and in all and through all. This love is "utterly beyond the products of human nature; neither hereditarily, nor culture, nor ceremonials, nor rigid discipline, nor literary sentiment, nor poetic genius, produce this heavenly affection. It is a river from the heart of God, poured upon the world in the atonement, opened in our hearts by regeneration, and under the baptism of the Holy Spirit filling the banks of our being until all the inner senses are deluged with its holy energy." "Thou shalt love thy neighbor as thyself" (v. 31). Neighbor is from a word signifying "close by." The question, "Who is my neighbor?" was answered by Jesus in the parable of the good Samaritan (Luke 10: 30-37). "As thyself" (v. 31). Love to hide thy neighbor's failings as thou dost hide thine own (Neh. 8:17). Love to speak of thy neighbor's excellencies as thou dost of thine own (Phil. 4:8). Love to see thy neighbor prosper as thou dost love to see thyself (Rom. 12:15; Prov. 3:28). Love to do for your neighbor exactly what you would do for yourself (Matt. 7:12; Rom. 15:2). Such a love as this is divine.

CHRISTIAN ENDEAVOR.

(Continued from page 863.)

His love, even as He kept His Father's commandments and abides in His love.

And this is His commandment, "That ye love one another, even as I have loved you." The logic of it is that if we keep His commandments we shall abide in His love. And His commandments are not grievous, but altogether for our good. "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

But it is not all an easy way. His commandments are easy. His yoke is easy and His burden is light. But the world lays on us burdens hard to bear.

Jesus knew this. They burdened and broke His heart and persecuted Him and crucified Him. And so He said unto His disciples: "Remember the word that I said unto you. The seryant is not greater than his lord. If they have persecuted me they will also persecute you." Still to hold serenely on our way, to abide steadfastly in His love, is to have our joy made full in ourselves, in spite of the neglect and scoffing and scorning of the world. For the Comforter is ours for the asking and the receiving.

LOS ANGELES LETTER.

On Lord's Day, Sept. 9, 1906, I entered upon my seventeenth year as pastor of the First Christian Church. Within that time marvelous changes have been wrought in the preacher, the church, the city. Sixteen years have sobered the college boy into a man in mature life, with many burdens resting upon him. Sixteen years have changed a small congregation worshipping in a small chapel worth \$6,500, ground and all, into a stately edifice on a leading corner of the

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city, worth \$75,000, and a great congregation with several children and grandchildren rising up to call her blessed. The sixteenth year of my ministry witnessed more than 200 persons added to our membership at the regular services of the church, with a net gain to the membership of our church of 135. The best of the years' achievements was the projecting of a \$10,000 improvement to the Sunday school and social departments of our church. This will give us the best facilities for Sunday school work of any church in Los Angeles. The new building will be dedicated October 28, with F. M. Rains in charge. This sixteen years' pastorate has taught the writer that the most important field of church work is the Sunday school and henceforth I shall lay new emphasis on this department of church work.

The Pasadena church is lengthening her cords and strengthening her stakes. After an illness of two years, F. M. Dowling returns to his pastorate. A new church building, costing not less than \$40,000 will soon be begun. This structure will be most advantageously located, and will add very much to the prestige of the Pasadena church. Brother Dowling's last pastorate with that church is bearing its best fruit to-day. We greatly rejoice that our church in that beautiful city is so soon to be worthily housed. We shall expect even better things of that great preacher and church.

San Diego is not to be outdone by Pasadena in the way of a new church building and they have recently adopted plans which when built upon their splendid lot will add greatly to their already wide influence in that growing and coming city at the very southwestern corner of the United States. Twelve years in

San Diego have greatly strengthened their pastor, W. E. Crabtree in the love of the brethren and confidence of that city. This new church building will cost \$25,000 or \$30,000.

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A. C. Smither.

Los Angeles, Cal.

NORTH EAST MISSOURI NOTES

"Something a-doin'" in this part of the state. Bro. C. O. McFarland held a meeting at LaBelle, assisted by singers, Prof. Fields and wife of St. Louis. About 20 additions, half by primary obedience. This is the home of the writer, and J. P. Furnish is our preacher for half time. We hope to employ him full time next year.

A young brother, Rose, held a good meeting at Newnan chapel, a few miles from LaBelle, with 48 additions. Simultaneously with the above meeting, H. A. Northcut held a meeting at Knox City, which has been his home most of his life, where his property interests now are, and where both he and his father (deceased) before him have held successful meetings before this. There were 96 additions in the one just closed. A meeting is now in progress at Williamstown, next station east from La Belle, and good results seem assured.

A meeting begins at Newark, 12 miles southwest from LaBelle, by J. P. Furnish to-morrow night, Sept. 17. He will be assisted some by Bro. Rose, who suc-

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Southwest and in
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ceeded so well at Newnan chapel.

Recently Bro. Jordan, pastor of the church in Quincy, Ill., made us a visit with his good wife Ella, daughter of D. R. Dungan. They were on a short vacation and visiting friends here.

J. H. Painter.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF OKLAHOMA.

The territorial convention was held at El Reno Sept. 3, 4, 5 and 6.

The corresponding secretary, J. M. Monroe, reported the following work done by an average of seven and one-half men, including himself and the Living Link Missionaries:

Number of men employed, 7½; number of days' service, 2,730; number of sermons, 1,568; number of baptisms, 492; number of other accessions, 864; number of total accessions, 1,356; number of churches organized, 29; number of churches assisted, 97; number of church buildings erected, 44; number of meetings held, 56; amount of money raised, \$484.

To accomplish this work the following amount of money was expended: The A. C. M. S., \$1,100; the C. W. B. M., \$600. Individual pledges and church offerings in Oklahoma, \$862.11; Living Link money raised in Oklahoma, \$1,050, total, \$3,612.11.

ARMINGTON DEDICATION.

Lord's day, September 2nd, 1906, was made memorable in the history of the Christian church at Armington, Ill., it being the date of the opening and dedication of their splendid new church building free from debt.

Elder L. E. Chase had charge of the exercises. Secretary F. M. Raines of Cincinnati, Ohio, conducted the dedicatory services in his own masterful manner. This is the third house of worship erected by the congregation.

The building is of brick, trimmed with stone. It is 86x56 and has art windows, is beautifully frescoed, has a lighting plant, heating plant, pastor's study, robing rooms, furnished kitchen, pantry and dining rooms, Sunday school class rooms, large Sunday school room and auditorium complete in all its appointments, and may justly be termed a twentieth century temple of worship.

Armington people may well feel proud of this marvelous achievement, which accords them the distinction of having one of the roomiest, prettiest and best equipped church houses in the state.

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EUREKA COLLEGE NOTES.

Eureka college opened Tuesday, Sept. 18. There is a larger number of new students this year than usual. The convocation address was given on the opening day by Rev. J. H. Morron of Peoria, Ill., formerly chaplain of the Pontiac Reformatory. The subject of the address was "The Heart More Than the Head." The speaker emphasized the important place which the culture of the heart has in the intellectual development of the individual. The better the heart the better the head will be. The stronger a person is in virtue the stronger will he be in intelligence. The speaker is a gifted orator and presented many beautiful word pictures.

During the vacation season several of the students have been holding revival meetings.

D. J. Howe held two meetings in Wisconsin, one at Werley and the other at Twin Grove.

E. E. Boyer is in a meeting at Cooksville, Ill., and recently closed one at Martinsville.

Wm. Price is holding a meeting at Milo.

Rufus Finnell preached at Gridley last week.

The writer supplied recently at Carlock.

J. H. Bullock.

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